A Study of the Vedic Dual

based upon

The Rig Veda and the Atharva Veda

by

Samuel Grant Oliphant, A. M.

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Vita.

Introduction

When one who has been a student of Greek engages in the study of Sanskrit he is early struck by the comparatively frequent use of the dual number in this sister speech. To him it seems to present itself on every possible occasion. When he turns to the handbooks to find a statement of its use and of its limitations he finds that the Sanskrit grammarians, Pāṇini included, with the utmost explicitness — tasmād bahvacaḥ parasyaḥ dvivacanaikavacane (I. 4. 21 f). As exceptions to this statement of the dual he finds in I. 2. 59 — asmado dvayoḥ ca — i.e. that the plural of the first personal pronoun may be used of two, and in I. 2. 60 — phalgunīprosṭhapadānāṁ ca nakṣatre — i.e. that the plural may be used for the dual of the lunar mansions Phalgunī and Proṣṭhapadā.

Among western grammarians Whitney (Sanskrit Grammar 2d ed. §268) observes that "the dual is (with only very rare and spurious exceptions) used strictly in all cases where two objects are logically indicated, whether directly or by enumeration of two individuals."

Speijer (Sanskrit Syntax 180 §26) states — "In all periods of the language the dual is the proper and sole number by which duality is to be expressed. At some of the voluminous mass of Sanskrit literature will need be thoroughly examined with respect to syntactic facts it is not improbable there will be found forsooth [illegible] instances in which duality is expressed by the plural number. But the number of such ~~exceptions~~ cases is [illegible] exceedingly small. For [illegible] the vulgar dialects and the Pali (sic) have lost the dual, polished Sanskrit always

strictly observe its employment and more in no way offer that comparison of dual and plural, which is so obvious in Attic Greek and almost in the dialect of Homer.

In a note Kreyser states that he has noticed three instances, all of them in [illegible], in which the plural is used for the dual. For two of these he finds a ready explanation.

Students of Semitic matters, however, commonly [illegible] [illegible] [illegible] [illegible] in this study have been [illegible]. that this situation of one [illegible] may [illegible] maintain [illegible] in the other [illegible] of the language. For instance, Brockelmann, [illegible] Syntax II, s. 102, says: "Steht der Plural als allgemeinen Mehrheitsnumerus auch da, wo man den Dual zu erwarten hätte." [illegible] [illegible] gewiesen hat [illegible] [illegible] [illegible] der Plural auffallend erscheint." The first

instance he cites is that of RV. III. 33, which we notice here we [illegible] and [illegible] the subsequent discussion. In this hymn the [illegible] stanzas, 3 in the [illegible] stanzas 5, 6, 7 [illegible] in 5, 9, 11 and 12 are addressed in the second [illegible] the language [illegible] 13th stanza the waters are addressed in the plural [illegible] as Apas or as Sarvaḥ Santuvas. The latter half of the stanza returns to the dual as the address is dropped and the two rivers are compared to two bulls. This last stanza is in a different metre and is often considered a later addition to the hymn. [illegible] bers is normal and there is no cause [illegible]

official remark. And on Khons in the [illegible] temple at Medinet [illegible] have brought the [illegible] remark. The other instance [illegible] is not [illegible] ter, but he is no more happy in these citations, certainly in the case of Deuteronomy IV. 38. 3. Where he certainly would not have found the blunt stamp that he noticed when the first blunder is a blunder!

Both these instances therefore strongly bear being proof of the opinion that he [illegible] in order, the [illegible] adopted the Hieratic more [illegible] than the Atharvanic or popular speech.

It was then it occurred to me to [illegible] with the [illegible] to determine the extent of the [illegible] of the Hieratic [illegible] that [illegible] [illegible]

preparation all the duals, existential [illegible]

the Rig and the Atharva Veda have from [illegible]

heads - to each of which a separate chapter has been allotted:

1. The Dual of natural parts of the body.
2. [illegible]
3. The Dual of implemental pairs.
4. The Dual of cosmic pairs.
5. The Dual of conventional, custom[illegible] occasionally associated pairs.
6. The Elliptic Dual.
7. The Dual in Dvandva compounds.
8. The Anaphoric Dual.
9. The Attributive Dual.

[illegible]

[illegible]

Last two chapters have, however, been

omitted here [illegible] bulk of this treatise without corresponding [illegible]

nouns used as epithets, [illegible], etc.

Some of these [illegible] in the RV. and the 71 in the AV. which have other [illegible] 26 in AV. which have [illegible]

[illegible]

examples and the words may [illegible]

[illegible]

Aufrecht's Die Hymnen des Rig-Veda, 2d ed., from which all citations from this Veda have been made. The numbers cited i[illegible] stance those of this edition. This is especially important in the position of the Vālakhilyas [illegible]

The Atharva Veda Saṁhitā, edited by Roth and Whitney, from which all A.V. citations have been made. All A.V. numbers are those of this edition.

The Rig Veda Saṁhitā, edited by Max Müller from which all citations from the [illegible]

[illegible] Press [illegible].

The Atharva-Veda-Samhita edited by Shankar Pandurang Pandit, from which all citations from the Commentary of Sāyaṇa are taken.

Others used and cited are:

PW. Petersburg Wörterbuch [illegible] edition

Ibid. [illegible] [illegible]

GWB. Grassmann's Wörterbuch zum Rig-Veda.

GRV. " Rig-Veda

LRV. Ludwig's Rig Veda and [illegible]

Grif. RV. Griffith's Hymns of the Rig-Veda.

Grif. AV. " " " Atharva-Veda.

Roth. Whitney's Hymns of the Atharva-Veda.

ŚB. Śatapatha Brāhmaṇa.

TS. Taittirīya Saṃhitā, [illegible] edition.

TB. Taittirīya Brāhmaṇa.

[illegible]. Āpastamba Saṃhitā [illegible] edition.

Āp. Śr. Āpastamba Śrauta Sūtra.

Āp. Gṛ. Āpastamba Gṛhya Sūtra.

[illegible] Nirukta [illegible], ed. [illegible].

GB. Gopatha Brāhmaṇa.

Nir. Yaska's Nirukta, ed. Roth.

[illegible]

HVM. Hillebrandt's " "

[illegible]

BRV. Bergaigne's La Religion Védique.

[illegible]

[illegible]

[illegible]

WB. Whitney's Index Verborum to AV.

[illegible]

[illegible]

JAOS. Journal American Oriental Society.

Other works of which a minor use was made are [illegible]

Whitney's Atharva Veda, Translation and Notes, [illegible] in some minor [illegible].

Chapter I.

The Unity of Bodily Parts.

In the [illegible] of this [illegible] chapter [illegible] is subdivided into seven sections:

1. A duality of bodily parts, naturally dual, associated with a duality of persons.
2. A duality of bodily parts, naturally dual, [illegible] to one individual.
3. A duality of bodily parts, naturally dual, [illegible] with a plurality of persons.
4. A plurality of bodily parts, naturally dual, associated with a plurality of persons.
5. A duality of bodily parts, naturally dual, [illegible] with a plurality of persons.
6. [illegible] of bodily parts, naturally dual, assigned to one individual.
7. A duality of bodily parts, naturally singular, associated with a duality of persons.

Each of these is studied as a unit.

The examples from the Rig and the Atharva Veda are presented separately. The conclusions reached from the study of the examples of the section are presented on the end of the section.

§ 1.

The Sum of Body Parts naturally used in pairs in the Vocabulary.

RV.

áṁsa, "shoulder" no sg. 3 du. 6 pl. (§ 4). AV*

áṁsau (dāsásya) acc. I. 158.5d

svayáṁ dāsá úro áṁsāv ápi gdha.

áṁsatrāpau (yajamānás) dl. X. 133 2c

[illegible]

For the third dual, see § 3.

* In this section will include [illegible] the parts of the body of which the dual is used either [illegible] and [illegible] the number of times it occurs in the Rig-Veda and [illegible] the sections where the sing. and the plurals are treated. An (AV.) refers to the Atharva list for history of the word in that Veda, as (RV.) there refers [illegible] to this list. The [illegible] of words is [illegible] in [illegible] [illegible]

[akṣám, 'eye']. 1 sg. no du. 9 pl. (§§ 4 + 6). (H.V.)

akṣí, 'eye'. 1 sg. 6 du. no pl. (H.V.)

akṣī́ (agnés), nom. X. 79. 2 a.

[illegible]

akṣī́ (divás), acc. I. 72. 10 b

[illegible]

[illegible] (jī́vasaḥ), acc. I. 116. 16 c.

[illegible]

aksa, acc. I. 117. 17 c

rákṣī́ [illegible]

For the other two dvandva see § 2 and Ch. II.

akṣī́, 'eye', no sg. 1 du. no pl. (H.V.)

[illegible] acc. X. [illegible] c

rakṣābhyāṁ te nā́sikābhyāṁ

aṣṭhīvát, 'knee', no sg. 2 du. no pl. (H.V.)

[illegible] acc. VII. [illegible] 2 b.

aṣṭhīvántāu pári kulphāu ca déhat.

[illegible] acc. X. [illegible] 8. a

ūrū [illegible]

[upástha, 'lap'], 6 sg. 2 du. nsl. (IV)

see § 7 and Ch. IV. for the dual.

ūrú, 'thigh'. 1 sg. 6 du. nsl. (IV.)

ūrū (hiraṇyaya), nom. X. 90. 11d

[illegible]

also, nom. X. 90. 12c

[illegible]

ūrū (vadhūyás), acc. X. 85. 37c.

yā na ūrū uçatī viçrayāte.

ūrū (striyás) acc. X. 162. 4a

yás ta ūrū vihárati

ūrúbhyām (yaçasvínyas) abl. X. 163. 4a

ūrúbhyām [illegible]

ūrvós (índrasya dāsásya vā), gen. VIII. 70. 10c

[illegible]

ūru, 'wide' [illegible] cf. Ch. I.

[illegible] gen. X. 121. 1d

[illegible]

[oṣṭha 'lip'] [illegible]

Karṇa 'ear-arm', 1 sg. 2 du. no Vol.

[illegible] (agnís). acc. III. 18. 5d

[illegible]

Karáṇā (índrasya), acc. VI. 19. 3a

[illegible]

Kárṇa, 'ear'. 5-sg. 8 du. 3 pl. (§§ 4, 5, 6) (IV.)

[illegible]

ví me Kárṇā ṛtayato ví cákṣur.

Kárṇā (índrasya), nom. VI. 38. 2a

rdūrāc cid ā vasato asya Kárṇā

Kárṇā (ghármasya) nom VIII. 72. 12c

ubhā Kárṇā hiraṇyáyā.

Kárṇā (āryóḥ), acc. IV. 23. 8d

Kárṇā budhānáḥ śucámāna āyóḥ.

Kárṇā (índrasya) acc. IV. 29. 3c

śrāvayéd asya Kárṇā vājayádbhyāi.

Kárṇābhyām (yakṣmínae) acc. X. 163. 1b

Kárṇābhyāṁ chúbukād ádhi.

For the other see under II.

Kaçahlaká, 'buttock'. Zn. cip.

Kaçahlakáu (āsaṅgásya), acc. VIII. 33. 19c.

nitá te Kaçahlakáu ápavam.

Kukṣí, 'flank, loin'. H ag. 5 du. 1 pl. (§ 6). (AV.)

Kukṣét (índrasya), acc. ter.

1. ṛṇánta te kukṣé vidhárvanto ishā. II. 11. 11c.

2. yó vā kukṣé antárvanad ápāti X. 49. 2d.

3. ishā kukṣī ápvanti vā X. 86. 14d.

Kukṣyá índraya loc. bis

1. yná te ṛṣṭrotī kukṣyóḥ II. 21. 12a.

2. ā te vīṅkāsi kukṣyóḥ VIII. 1. 5. 5a.

Kulhá, 'ankle' Zn. c. f. (AV. gulhá)

Kulhāu mandrapítro) acc. VI. 51. 2b.

ṛṣṭrāntāu ápi kulhāu ca vāhā.

gabhasti hánu ... ag. 23 du. ... pl.

gábhasti índraya ... VIII. 87. 6c

ádhā te hárito vaṅkū gabhastī.

... acc. VI. 17. 5a

[illegible] kinsmen [illegible] pathetic.

[illegible] [illegible] [illegible] [illegible] octiens.

1. [illegible] [illegible] [illegible] [illegible]. I. 12. 6[illegible]
2. [illegible] [illegible] [illegible] [illegible]. I. 10. 4[illegible]
3. [illegible] [illegible] [illegible] [illegible] [illegible]. III. 5. 5[illegible]
4. [illegible] [illegible] [illegible]. V. 10. 3[illegible]
5. [illegible] [illegible] [illegible] [illegible]. V. 21. 2[illegible]
6. [illegible] [illegible] [illegible]. VI. 45. 18[illegible]
7. [illegible] [illegible] [illegible]. VIII. 12. 7[illegible]
8. [illegible] [illegible] [illegible] [illegible] [illegible]. X. 5. 3[illegible]

[illegible] [illegible] [illegible]. [illegible] IX. 5. 2[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible].

For the other [illegible] see § 3.

[illegible] [illegible] [illegible]. 3 sg. [illegible] [illegible] (§ 84). [illegible]

[illegible] [illegible] [illegible]. 1 sg. 1 du (Ch. II) 1 pl. (§ 4). [illegible]

[illegible] [illegible]. 2 sg. [illegible] [illegible] pl. [illegible]

[illegible] [illegible]. 1 sg. [illegible] [illegible] pl. [illegible]

[illegible] [illegible] [illegible]. 1 du. [illegible] (§ 30). [illegible]

[illegible] [illegible]. [illegible] X. 5. 3[illegible]

ubhobhayāsinn ubhe abhi dhāsyā
hiriṇyāḥ çiçāno 'varam parāṁ ca.

nás, 'nose, nostril', ἅπ. εἰρ. (AV.

nasós (áçvasya), loc. V. 61. 2c.

[illegible] ádo nasós yáṁsvaḥ.

[násā, 'nose, nostril'] du. (Ch. II), (AV.

nāsikā, 'nose, nostril', ἅπ. εἰρ. (AV.)

nāsikābhyāṁ (yakṣmíṇas) abl. X. 163, 1a.

akṣíbhyāṁ te nāsikābhyāṁ.

ṇbāhú, 'human arm', ἅπ. εἰρ.

ṇbāhúbhyāṁ cotu [illegible] IX. 2. 5a

ṇbāhúbhyāṁ codité dhāraṇā [illegible]

pakṣá, 'wing', 3 sg. 5 du. 2 pl. (84). (AV.)

pakṣā (çyenásya), nom. I. 163. 1c

çyenásya pakṣā harinasya bāhū.

also, nom. VIII. 34. 9b.

çyenáṁ pakṣéva vakṣatáḥ.

pakṣā (çakunásya), nom. X. 106. 3a.

çākaṁyújā çakunásyeva pakṣā.

For the other two duals see § 3.

pád, 'foot'. 16 sg. 10 du. 8 pl. (§§ 4. 5. 6) (AV)

pādā (índrasya), nom. X. 73. 3a

yā te pādā prá yáj jigāsi.

pādā (púruṣasya nom. X. 90. 11d.

Kā ūrū pādā ucyete.

pādā (súryasya), acc. I. 24. 8c

apāde pādā prátidhātaṁ 'kar.

pādā (índrasya), acc. VI. 29. 3a

çriyé te pādā dúva ā minikṣuḥ.

pādāu (púruṣasya), acc. VI. 47. 15c.

pādāv iva prahárann anyám-anyam.

padbhyām (púruṣasya), abl. X. 90. 12d.

padbhyāṁ çūdró ajāyata.

also, abl. X. 90. 14c

padbhyām bhūmir diçaḥ çrōtrāt.

padoṣ (sapatnaghnas, gen. X. 166. 2c

adhāḥ sapátnā me padóḥ.

For the other two duals see Cāu.

hāṇí 'hand'. no sg. 2 du. 1 pl. (§6). (AV.)

ṣāṇī (índrasya). nom. IV. 21. 9a.

bhadrā́ te hásta sukṛtotá ṣāṇī.

ṣāṇī (savitúr). acc. VI. 71. 1c.

ghṛténa ṣāṇī́ abhí ṣuṣṇute makhó.

[ṣāda, 'foot']. 2 sg. no du. 2 pl. (§6). (AV.)

ṣādakā́, 'little foot'. Ἅπ. εἰρ.

ṣādakā́u (āsanā́yoḥ). acc. VIII. 33. 19b.

saintarā́m ṣādakā́u hara.

[ṣārṣvá, 'side']. Ἅπ. εἰρ. in sg. (AV.)

ṣārṣṇī, 'heel'. 1 sg. 1 du. no pl. (AV.)

ṣārṣṇibhyā́m (padbhyā́m). abl. X. 63. 4b.

ṣārṣṇibhyā́m ṣraṇadābhyā́m.

ṣraṇada 'front heel, the foot'. Ἅπ. εἰρ. (§6) (AV.)

ṣraṇadābhyā́m (padbhyā́m). abl. X. 63. 4b.

ṣārṣṇibhyā́m ṣraṇadābhyā́m.

bāhā́vā 'arm'. dual [illegible] 3).

bāhā́vā (savitúr). acc. II. 38. 2b.

yā́ bāhā́vā pṛthivyā́ḥ [illegible].

For the other his duals, see § 2

bāhú, 'arm, fore-leg': 2 sg. 50 du. 10 pl. (884.5.6) (4V.)

bāhū (indrasya). nom. I. 112. 1a

yajítā bāhū śaśvatī́bhis ... śivébhis.

bāhū (hariṇásya). nom. I. 63. 1b

ṣyenásya pakṣā́ hariṇásya bāhū́.

bāhū́ (somasútvanas). nom. V. 43. 4a

dáça kṛṣṭī́r ... bāhū́ ...

bāhū́ (índrasya). nom. VI. 7. 4b

ṣṭó ta indra ... bāhū́.

bāhū́ (savitúḥ). nom. VII. 45. 2a

úd asya bāhū́ ṣithirā́ bṛhántā.

bāhū́ (índrasya). nom. VIII. 61. 18c

ubhā́ te bāhū́ ...

also, nom. VIII. 77. 11c

ubhā́ te bāhū́ ...

bāhū́ (...). nom. X. ...

...

also, nom. X. ...

bāhū [illegible] 4. tāṇḍ.

bāhū hiraṇyaśarmaṇaḥ [illegible] X. [illegible]. 4[illegible]

yāsvantāṃ [illegible] yāsya bāhū.

bāhū (savitā). acc. I [illegible]

ut yaṃ yantī savitāra bāhū.

bāhū (savitur). acc. I. 190. 3[illegible]

ślokaṃ yaṃsat savitāra yā bāhū.

bāhū (savitur). acc. III. 5. 2[illegible]

yā bāhū ṣūra rādhase.

bāhū (savitur). acc. IV. 53. 3[illegible]

yan bāhū avitā [illegible].

also acc. IV. 53. 4[illegible]

[illegible] bāhū [illegible] [illegible].

also acc. VI. 71. 1[illegible]

bāhū [illegible] [illegible].

also acc. VI. 7. 5[illegible]

[illegible] [illegible] [illegible] bāhū.

also acc. VII. 74. 2[illegible]

jyōtir yachanti savitāra bāhū.

bāhū (vṛṣabhásya). acc. X. 102. 4d.

ajirám bāhū abharat śiśāsan.

bāhū (agnés). acc. X. 142. 5c.

[illegible]

bāhúbhyām [illegible] inst. IV. 22. 2b

[illegible]

bāhúbhyām sotur inst. VII. 22. 1c.

sotúr bāhúbhyāṁ śúyato nárvā.

bāhúbhyām viṣvakarmaṇas, inst. X. 81. 3c.

sám bāhúbhyāṁ dhámati sám pátatraiḥ.

bāhúbhyām indrasya, dat. II. 17. 6a.

sásmā áram bāhúbhyāṁ yám pitákṛṇod.

bāhúbhyām (yakṣmā́ṇas, abl. X. 163. 2d.

bāhúbhyāṁ ví vṛhāmi te.

bāhvós agnés, gen. V. 10. 2b.

hótā dákṣasya bāhvóḥ.

bāhvós (índrasya loc. I. 51. 7c.

táva vájraṁ cikite bāhvór hitó.

also loc. I. 52. 8c.

áyachathā bāhvór vájram āyasám.

also loc. I. 63. 2 b.

ā́ te vájram jaritā́ bāhvór dhāt.

also loc. I. 80. 8 c.

mahā́t ta indra vīryàm bāhvós te.

also loc. II. 11. 4 b.

śubhrā́m vájram bāhvór dádhānāḥ.

also loc. II. 11. 6 c.

stávā vájram bāhvór uçántam.

also loc. II. 20. 8 c.

práti vád asya vájram bāhvór adhúr.

also loc. II. 36. 5 b.

sahá bíbhrad śradhā́i bāhvór hitáḥ.

also loc. III. 44. 4 d

ā́ vájram bāhvór hárim.

also loc. IV. 22. 3 c

dádhāno vájram bāhvór uçántam.

also loc. VI. 23. 1 d

bíbhrad vájram bāhvór indra yā́si.

also loc. II. 46. 14d.

g.bhṛtá bāhvór gāri.

also loc. VII. 25. 1c.

ṣ́ātāti didyun nárṇasya bāhvóḥ.

bāhvós - yájamānasya loc. VI. 84. c.

ṣ́vá vāin ghṛtáci bāhvór dádhānā.

bāhvós - índrasya loc. VIII. 96. 3b.

índrasya bāhvór bhūyiṣṭham ójaḥ.

also loc. VIII. 96. 5a

á yád vájram bāhvór indra dhátse.

also loc. X. 52. 5c

á bāhvór vájram índrasya dhesyām.

also loc. X. 53. 4b.

arkám bibhraṇe bāhvóḥ.

bhuvi "hand, arm" dual (antum (+)) AV.

bhuvijos (colour. IX 26. 4

tám ahyan bhuvijor dhiyā.

..... For the other 3 duals, see Ch. III.

bhedá, ma especialiṣé dual - "hundred"

bhedáú (náryas). acc. IX. 112. 4c.

çeṣo ’ṇanavantāu bhedāu.

bhrū́, 'brow'. ἅπ. εἰρ.

bhrúvos ádhi kānyàs 'bc. 16. 38. 1d.

ádhi bhrúvoḥ ṇirate ṇṛṇúm çāçáṇe.

mátasna 'lung'. ἅπ. εἰρ.

mátasnābhyāṁ 'yakṛnmayau' abh. X. 103. 3c.

yákṛnamu mátasnābhyāṁ yakṛ́ṇ.

muṣká 'testis'. ἅπ. εἰρ. (AV.).

muṣkáyor (ínsaya). bc. X. 38. 5d.

kím u tvā tāṇḍa muṣkáyor bandhá āsate.

[vṛkká, 'kidney']. ἅπ. εἰρ. in sg. (AV).

çípra, 'lip'. nosg. 6 du. 2 pl. (84. specialized).

çípre (índrasya). nom. I. 10. 1b.

ní çipra çípre ní çipasva dhéne.

also. nom. X. 96. 9b.

çípre çāçāna hárivaṁ divíçrite.

also. acc. III. 32. 1c.

prapróthyā çípre maghavann çṛçīm.

also acc. V. 36. 2 a

ā te [illegible] [illegible] [illegible].

also acc. VIII. 76. 10 b.

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] X. [illegible] c

[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

çṛṅge (agnés), acc. V 2. 9 d

çiçīte çṛṅge rákṣase vinikṣe.

also. acc. VIII. 60. 13 b.

agníḥ çṛṅge dáridhvat.

çṛṅge (sómasya) acc. IX. 5. 2 b.

çṛṅge çiçāno acṣate

also acc. IX. 70. 7 b.

çṛṅge çiçāno háriṇī vicakṣaṇī.

also acc. X. [illegible] c

tigmé çiçāno mahiṣó ná çṛṅge.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

çróṇi 'hip'. ἅπ. εἰρ. (AV.)

çróṇibhyām (yakṣmívac), abl. X. 163. 4c

yákṣmaṁ çróṇibhyām bhásadā[illegible].

[çróṇi 'ear'] [illegible]

sakthi 'leg thigh' dec. [illegible]

sakthyā (índrasya), acc. X. 86. 16b, 17d.

[illegible] sakthyā [illegible].

[sakthi 'leg'] [illegible]

[sakthám 'leg'] [illegible]

[sakthi 'rump'] [illegible]

[stána 'nipple, teat'] [illegible] Ch. II.

hánu 'jaw' [illegible] (§ [illegible]).

hánū (agnés), nom. X. 79. 1c

[illegible]

hánū (índrasya), acc. IV. 18. 9b

nivividhvā́ṁ áṭa hánū jaghāna.

[illegible] acc. [illegible]

ā́ te hánū harivaḥ çúça çípre.

hánū (yātúnāṁ), [illegible] X. 152. 3b

[illegible] hánū [illegible].

hánvos (vṛtrásya), loc. I. 52. 6d.

[illegible]

hásta, 'hand' 29 sg. 17 du. 5 pl. (§§ 4–6), AV.

hástā (índrasya), num. IV. 21. 9a.

[illegible]

also num. VIII. 68. 3c.

hastā vájram hiraṇyáyam.

hástān [illegible] num. X [illegible]

samán cid asiśáh [illegible]

hástayos (savitúr), loc. I. 24. 4c

adriṣó hástayor dadhé.

hástayos (pitúr), loc. I. 38. 1b

pitā putrám ná hástayoḥ

hástayos (índrasya) loc. I. 55. 8a

ápraksitam vásu bibhrṣi hástayoḥ.

[illegible] loc. I. [illegible]

hástayor vájram āyasám.

hástayos (vāyós). loc. I. 135. 9d

hástayor dusmiśátavaḥ.

hástayos çamitír. ṛc. I. 162. 9c

yád dhástayoḥ çamitír yán naḍvéṣu.

hástayos índrasya. ṛc. I. 70. 3a

yásya víçvāni hástayoḥ.

also ṛc. VI. 3. 1b

ā hástayor adhithā indra kṛṣṭíḥ.

also ṛc. VI. 45. 8a

[illegible]

hástayos sómasya). ṛc. IX. 18. 7b

vācāni hástayor dadré.

also ṛc. IX. 90. 4

[illegible]

-ṛ.

[illegible]

[illegible] X

mitráç ca váruṇaç cáiṣāṁ.

áiṣāṁ (agnyāyāḥ) nom. X. 9. 19.

[illegible]

[illegible] X. [illegible]

sáṁyāv áiṣāṁ.

áiṣāṁ (húṇyāsya) acc. X. 2. 5c

[illegible]

áiṣābhyāṁ II. 33. 2c = RV. X. 163. 2c

[illegible]

akṣáṁ ἅπ. εἰρ. (RV.)

akṣṇós (mantrakṛtas), loc. XX. 60. 6

[illegible]

ákṣi. 3 sg. 2 du. 1 pl (§ 4). (RV.)

ákṣiṇī (agnyāyāḥ) nom. X. 9. 14

[illegible] ákṣiṇī.

ákṣiṇī (odanásya), nom. XI. 3. 2

[illegible]

akṣī́, dual tantum (?) (RV.)

[illegible]

[illegible]

rakṣyāṁ (pariṣpanditānāṁ) acc. I. 27. 1d

[illegible]

[illegible] acc. IV. 3. 3a

[illegible]

rakṣyāṁ (Kumārásya), acc. V. 23. 3a

yó akṣyāṁ pariṣárpati.

rakṣyāṁ (piśācásya), acc. V. 29. 4a

[illegible]

[illegible]

[illegible]

rakṣyāṁ (vṛ́kasya), acc. XIX. 50. 1c

akṣyāṁ vṛ́kasya nírjahyā.

akṣíbhyām (odanādatas), inst. XI. 3. 34a

[illegible]

[illegible] inst. XI. [illegible]

[illegible]

akṣíbhyām II. 33.1[a] = RV. X. 163.1[a]

[illegible] V. 4.1[b]

[illegible]

akṣyós! ādyuttasya, loc. VI. 24.2

[illegible] me akṣyór ādidyótu.

[illegible] loc. [illegible] 27.3[b]

[illegible] akṣyór [illegible].

For the other dual see § 2.

anūkyà, 'spine', 2 sg. 1 du.

anūkyè (odanásya), nom. XI. 3.9.

[illegible] anūkyè.

Sāyaṇa explains anūkyè by

[illegible].

anūvíj, 'rib-piece', Lat. cip.

anūvíjau (ṛṣabhásya. nom. IX. 4.12[b]

bhágasyāctām anūvíjau.

asthīvát, dual tantum (?). RV.

[illegible] X.

[illegible]

rasṭhīvantau (agnīṣṭayas), nom. X [illegible]

yāsi te ūrū asṭhīvantau.

[illegible] acc. X. 4. 1[c]

[illegible]

rasṭhīvantau (ūrūṣasya) acc. X. 2. 2[f]

[illegible]

asṭhīvantau (mártiyasya ūrūṣasya) XI. 8. 14[b]

ūrū hādāv rasṭhīvantau.

[illegible] X. 3. 3[illegible]

[illegible]

rasṭhīvádbhyām (tvāṣṭur), inst. X. 3. 45[d]

[illegible]

asṭhīvádbhyām II 33. 5[a] - RV. X. 13. 7[a]

āṇṭau, testes [illegible]

[illegible]

āṇṭau testes. [illegible]

āṇḍyau (ūrūṣasya), acc. VI. 138. 2[d]

[illegible]

ūrmá. 'four-quarter'. Ap. Cip.

ūrmábhyām (vaçāyās), [illegible] X. 10. 2. a

ūrmábhyām ráyanam ṣātám.

uchlakhá, 'sole'. Ap. Cip.

uchlakhāú (ṣūruçasya). nom. X. 2. d

kénochlakhāú madhyatáḥ káḥ ṣratiṣṭhám.

[ūrdhvá] singulare tantum (15). (RV.).

ūrú 1 sg. 13 du. no pl. RV.

[illegible] X [illegible]

[illegible]

ūrú (ṣūruçasya). nom. X. 2. d

çróṇī yád ūrú ká u táj ṣaçāna.

[illegible] X. [illegible]

yád ūrú ūrú uçnūvantám.

ūrú (odanādatas). nom. XI. 3. 44 b

ūrú te marisyata ity evam āha.

ūrú (Kauçīçpā). Sec. VIII. 6. 3

[illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] X. [illegible] = [illegible] X [illegible] [illegible]

ūrū X. [illegible] = [illegible] X [illegible] [illegible]

ūrúbhyām (o-danādatas), inst. XI. 3. 44

tátaś cāinam anyābhyām ūrúbhyām ṣṭrāṭur.

ūrúbhyām II. 33. 5ᵃ = RV. X. 63. 4ᶜ

ūrvá (mountainous) loc. XIX. 31. 2ᵃ

ūrvó ójo janghāyor jávaḥ

For the other dual, see § 2.

ṛṣṭhá [illegible] (?)

ṛṣṭhám (cephalopod) [illegible] X. 9. 10ᵃ

ṛṣṭí tē ṛṣṭhám yé nivitás

Kapiñjalá (eldest). [illegible]

Kapiñjalā́ (lit. quail) [illegible] X. 21. 5ᵃ

Kati śatā́ni [illegible] Kapiñjalānām

kā́ṇvam [illegible] (?)

Karṇau (hemayāte) — X 3

yáṁ Kárṇau yé ca te hánū.

Kárṇau (mantrakṛitau), nom. XVI. 2. 7. 2

[illegible] Kárṇau bhadraśrutau Kárṇau.

Karṇau (vāṇasya) — acc. X 4. 5

Kárṇau [illegible]

Kárṇau (vaśāyāe) — acc. X.

yó asyā́ḥ Kárṇāv āskunóti.

Kárṇau (brahmagavyā́e), acc. XII. 5. 22.

[illegible]

K[illegible] (pashavaḥ) — acc. X

[illegible]

[illegible] — acc. X 6. 2a

[illegible]

Kárṇābhyām II. 33. 1b = RV. X. 163. 1d.

Kárṇayos (vatsásya), loc. VI. 141. 2b.

mitrunáin Kárṇayoḥ kṛdhi.

Kárṇayos (mantrakṛitau) loc. XIX. 60. 1b.

[illegible]

[illegible]

[illegible] X. [illegible] c[a]

[illegible]

[illegible] I. [illegible]

[illegible]

[illegible] X. [illegible]

[illegible]

[illegible] X. [illegible]

yāú kukṣī yác ca cárma te.

Kukṣī (índrasya), acc. I. 5. [illegible]

[illegible]

Kukṣíbhyām (yakṛnīnas), abl. II. 33. 4[c].

[illegible]

Krodá, 'breast' 2cg. du.

Krodāú (agnīṣṭāyās) nom. X. 9. 25[a].

[illegible]

gavīnī 'groin', duale tantum (5).

gavīnyós (āmayavīnas) loc. I. 3. 6[a]

[illegible]

ṛgavīnyōs (nāryās) quatr. inc. V. 25, 3b-13b.

[illegible]

ṛgavīnike (nāryās), acc. I. 11. 5b

vī yōnim vī ṛgavīnike.

ṛgavīnike (āmayavīnas) acc. IX. 8. 7b.

ātho éti ṛgavīnike.

ṛgulbīā 'ankle', dual tantum (2) (RV. ṛulbīā).

ṛgulbīāū (nārṣaṇya) nom. X. 2. 1b.

Kéna māṇsāṇ pāmbhrtāṇ Kéna ṛgulbīāū.

also acc. X. 2. 2a.

[illegible]

cākṣaṇ, 'eye.' ἅπ. εἰρ.

cākṣaṇī (nārṣaṇya), acc. X. 2. 6b

Kāṇāv imāū nāsike cākṣaṇī mukham.

[illegible]

* [illegible]

cákṣuṣī (ajásya), nom. IX. 5. 21a,

[illegible]

A)

jáṅghā, no 49 2du. 3pl. (§6) RV.

jáṅghe (púruṣasya), acc. X. 2. 2

jáṅghe nirtya nyadadhuḥ Kvà ~~[illegible]~~,

jáṅghayor (manuṣyásya) loc. XIX. 61. 2a,

[illegible]

jānū [illegible] 49 3du. [illegible]

[illegible] IX. 2. [illegible]

[illegible] X. [illegible] b

[illegible]

jānvos (púruṣasya), gen. X. 2. 2d.

jānvoḥ pandhi Kaw tác ciketa.

dáṇṣṭra 4du. 1pl. (§6) RV.

dáṇṣṭrau VIII. 3. 3a = dáṇṣṭrā RV. X. 87. 3a,

dáṇṣṭrābhyām (vaiçvānarásya), inst. X. 5. 43a

[illegible]

dáiṣṭrayos (vaiçvānaráṣya [illegible] loc. [illegible]

vaiçvānaráṣya dáiṣṭrayoḥ.

also loc. XVI, 7.3.

vaiçvānaráṣyāinam dáiṣṭrayor ápi dadhāmi,

dánta, specialized dual = the first two teeth, 2 achilles

dántau (çiços).

tāú dántau bráhmaṇaspate, acc. VI. 140. 1c.

ratnadhéyāya dantau, voc. VI. 140. 2d.

[illegible] loc. [illegible] 3d.

háraitu dantau. voc. VI. 140. 3d.

doṣán, fore-leg [illegible]

doṣáṇī, [illegible] X. [illegible]

tváṣṭā cāryamā ca doṣáṇī.

[illegible] X. [illegible]

vāú te bāhū vé doṣáṇī,

nas. 2 sg. 1 du. no [illegible] RV.

nasós (mantrakṛtas), loc. XIX. 60. 1a

[illegible]

nāsā 2 n. cip.

[illegible] V. 2[illegible]

[illegible] (RV.)

[illegible] X [illegible]

[illegible] XV [illegible]

[illegible] V [illegible]

[illegible] X [illegible]

[illegible] nāḍyāū (pūruṣasya). [illegible] VI. 131 4

yé te nāḍyāū devákṛte.

ṛakṣá 1 sg. odu. 4 cl (§ 6). (RV.)

pakṣāū (odanásya), [illegible] IV. 34.

chándāṅsi ṛakṣāū múkham asya sátyám,

sarpāū (ṛaṅsásya), [illegible] X [illegible]

sahacarāhnyāū víyatāv asya ṛakṣāū.

[illegible] VI. [illegible]

[illegible]

śaksāṅ (rajñásya), acc. VIII. 9. 14 d.

[illegible]

[illegible]

[illegible]

[illegible] śāvā (vide, ib. repin.) Ap. cip. §3.

[śátatra, wing? pinion?] Ap. cip. §6.

[illegible] '= breasto' (Shec. dic.

[illegible] śatīdan [illegible] acc. VIII. 6. 1 d.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

śqīvāsa tē kritye śādāu ca.

[illegible]

[illegible]

śādāu, X. IX. 6. 5 d = RV. X. 90. 11 d. (esc. dim for Kā.),

śādāu (stanásya), acc. X. IX. 49. 10 a

[illegible] pádau.

pādau (mantrakṛtas), [illegible]

prétam pādau prá ṣphuratam.

padbhyām (āmayavinas), inst. V. 30. 13d

tát padbhyām práti tiṣṭhatu.

padbhyām [illegible] inst. XII. [illegible]

padbhyām dakṣiṇasavyābhyām.

[illegible] XIX. 6. 6d = RV. X. 90. 12d

[illegible] XIX [illegible] = RV. X. 90. 7c

[illegible] gen. XII. 4. 5a

[illegible]

[illegible] adiyā [illegible] 2. 18. 2a

[illegible] §6

pāy- [illegible] [illegible]

pāvābhyām [illegible] [illegible] 32. 6a

pāṭ- [illegible]

pāda [illegible] sg. 5 du. [illegible] (§6)

pādābhyām (odanādatas), inst. XI. 3. 46a

[illegible]

[illegible] IX. [illegible]

śādābhyāṁ te jānubhyāṁ.

pādayos (mantrakṛtas), loc. IX. 60. 2[b].

[illegible]

[illegible] §§ 2 and 3

pārçvá, 2 sg. 5 du. (RV.)

pārçvó (ṛṣabhásya) nom. IX. 4. 12[a]

pārçvó rāstām ánumatyā.

pārçvó (ajásya), nom. IX. 5. 20[d]

[illegible]

pārçvó (āmayavínas) acc. IX. 8. 15[a]

[illegible]

pārçvó (mártyasya púruṣasya), acc. X. 8. 17[c]

[illegible]

[illegible] (pārçvābhyāṁ) [illegible] AV. II 33. 3[b]

[illegible]

pārçvā 2 sg. 3 du. (AV.)

pārçvā (ātmanas) [illegible] X. 2.

[illegible]

[illegible] II. 33. c = [illegible] X. 1. 3 4 b

[illegible] yasya [illegible], loc. VI. 24. 2 b

[illegible] nyoḥ hrāpadoç ca yāt.

hrāpad, 'fore-part of foot', ἄπ. εἰρ.

hrāpadoa (ādyuttarapa), loc. VI. 24. 2 b

hārṣṇyoḥ hrāpadoç ca yāt

da, 2 sg. 3 du., kā. (§ 4) [illegible]

[illegible] X. 3. 1 a

[illegible] X. 4 [illegible]

[illegible]

hrāpadādhyāu, II. 33. c b = [illegible] X. 3. 1.

[illegible] à, 'nipple', ἄπ. εἰρ.

[illegible], [illegible] X [illegible]

[illegible] barpāṇyè hārçvé

[illegible] 2 sg. 19 du. 7 pl. (§ 4). (AV.)

bāhú (hiraṇyagarbhāya), nom. IV. 2. 5 c

imāç ca pradiço yasya bāhú, cf. RV. X 121. 4 c

bāhú (çátros) nom. VI. 65. 1b

[illegible]

bāhú (várunasya), nom. IX. 4. 8a.

índrasyāúyo várunasya bāhú.

bāhú (çathāsya) [illegible]

[illegible] bāhú.

bāhú (nṛhuyāçe) [illegible]

[illegible] bāhú yé [illegible].

bāhú XIX. 6. 5a = RV. X. 90. 11c (exc. kīm for kāú).

bāhú XIX. 6. 6b = RV. X. 90. 12b.

(except bhavat for RV. kṛtáḥ.)

bāhú (índrasya), nom. XIX. 13. 1a

índrasya bāhú sthávirau vísāçnau.

bāhú XIX. 15. 4c = RV. VI. 47. 8c (exc. ugrā for çavā).

bāhú (índrasya), acc. VI. 99. 2a

[illegible].

also acc. VI. 99. 3a

pári dadhma índrasya bāhú.

bāhú (çatamçatác) acc. VII. 70. 4a

ráṇañçan ta ubhán bāhū.

[illegible] loc. VII. [illegible]

ráṇa nahyāmi te bāhū.

bāhū [illegible], loc. X. 2. 5[b]

ká [illegible]

[illegible] loc. XIII. 2. 26[b]

= RV. X. 81. 3[c] (viçvákarmaṇas), except AV.

[illegible]

bāhúbhyām II. 33. 2[d] = RV. X. 163. 2[d].

bāhvós (çarkótacya), loc. VII. 56. 6[a]

ná te bāhvór bálam asti.

[illegible] loc. XIII [illegible]

bāhū bāhvór bálam.

[illegible] loc. [illegible]

mátasna, dual tantum (2), (RV).

mátasne (aghnyáyas), nom. X. 9. 16[a]

[illegible]

mátasnābhyām II. 33. 3[b] = RV. X. 33. 3 [illegible]

muṣká, 'pudenda, testis', du. tant. 71. (RV.)

muṣkáu (āmayavínas). nom. VI. 127. 2 b.

Kákṣe muṣkáv ápaçritau.

muṣkáu (náryas). nom. XX. 136. 1 c

[illegible]

[illegible]

Hiráṇyai muṣkáv ápi dyāvā çíkhaṣ.

muṣkáu (náryas manāmagnyás), acc. XX. 136. 2 c

ápau muṣká upāvadhīt.

[illegible]

[illegible]

muṣkáyos (náryas). loc. du. VI. 138. 4 d, 5 d.

ramúsyā ádhi muṣkáyoḥ.

[illegible]

vártmabhyām (kumāryás). inst. XX. 133. 6 c

uttarāñjanīn vártmabhyām.

vṛkká. duale tantum 2. (RV.)

vṛkkáu (ṛṣabhásya), nom. IX. 7. 13.

krodho vṛkkáu.

vṛkkáu (púruṣasya), acc. VII. 96. 1[d]

sthámni vṛkkáv ratiṣṭhipau.

śīrṣakapālá, skull-half. 2π. cip.

śīrṣakapāle (vrātyasya) Hymn XV. 8 4.

[illegible] śīrṣakapāle.

śṛṅga, 2 sg. 8 du. 1 pl. §4 (RV.)

śṛṅge (agnés), nom. VIII. 3. 25[a]

yé te śṛṅge [illegible].

ś. ṛṣabhásya, [illegible] IX. [illegible]

[illegible] śṛṅge

śṛṅgā [illegible] X [illegible]

[illegible] śṛṅge [illegible] śṛṅgā.

śṛṅge (kímec), acc. II. 32. 6

[illegible] śṛṅge

śṛṅge. VIII. 3. 24[d] = RV. V. 2. 9[d], (exc. rákṣobhyo for rákṣasa).

śṛṅgābhyām (ṛṣabhásya), inst. IX. 4. 17[a]

śṛṅgābhyām [illegible] [illegible].

śṛṅgābhyām (mṛgás), [illegible] X. X. 3a. 2[b]

śṛṅgābhyām [illegible] [illegible].

çrōṇī [illegible] nom. X.1.5[illegible] 3

çrōṇī [illegible]*

çrōṇī, dual tantum (6). (RV.)

çrōṇī (ṛṣabhásya), nom. IX.[illegible].5[illegible]

[illegible]

also nom. IX.7.9[illegible]

bráhma ca kṣatrám ca çrōṇī bálam ūrú.

çrōṇī (púruṣasya), nom. X.2.3[c]

[illegible]

çrōṇī (aghnyāyāḥ), nom. X.9.21[b]

yé çrōṇī yā ca te bhaçád.

çrōṇibhyām II.33.5[c] = RV. X.163.4[c], exc.

bhaçadyām çrōṇibhyām for çrōṇibhyām bhaçadāt.

çrōṇibhyām (āmayavīnāc), abl. IX.8.21[b].

çrōṇibhyām çróṇī bhéṣajam.

çrótra, 19 sg. 4 du. no pl. (RV.)

çrótra (odanásya), nom. XI.3.2[a]

* Mp. has çṛṅga utpánna, for which çṛṅga utpá[illegible] a loc. abs. would seem a better emendation.

[illegible] ...

çrotra ([illegible]), [illegible]. X. [illegible]

çrótra [illegible]. [illegible] X [illegible]

[illegible], [illegible] = [illegible].

çrotrā[illegible] ([illegible]), [illegible] XI. [illegible]

[illegible]

[illegible] [illegible] XI. [illegible]

[illegible]

[santhán]. [illegible]

sánchi, [illegible]

[illegible] ([illegible]), [illegible]

[illegible]

[illegible] [illegible]

[illegible] ([illegible]), [illegible] VI. [illegible]

[illegible]

[illegible] XX. [illegible] – RV. X [illegible].

[illegible] [illegible]

saindhī ([illegible]açaya) sec. X. 2^d^

jānanī saindhī ká [illegible] cireta.

stána 1 sg. 3 du. 5 pl. (§ 6). (R)

stánāu (madhukaçāyāe), nom. IX. 1. 7 b.

yāv asyā stánāu sahásradhārāv ákṣitau.

stánāu (púruṣasya), acc. X. 2. 4 c

kátí stánāu vyadadhuḥ káḥ kaphāuḍāu.

For the other cases see § 6

stánau 1 sg. 3 du (R).

hánū (aphrajāyas), nom. X. 7. 3 b

yāú kárṇāu yé ca te hánū.

hánū I. 21. 3 b = RV. X. 152. 3 b.

hánū (svajāsya), see II. 36. 3 b

sám u te hánvā hánū.

hánū (pūrvya) acc. XX. 127 a

hánū [illegible] jinvathaḥ.

hánvor (pūrvyā), loc. X. 2 [illegible]

hánvor hi jihvā ádhi [illegible].

[illegible] loc. 5. 2. 1 c

[illegible] pūrvyā.

[illegible], [illegible] (R)

[illegible] ítā, [illegible]

[illegible] [illegible]

hástau (viṣṇos!), acc. VII. 26. 8c

[illegible]

[illegible] [illegible] acc. VII., 19. 5c

[illegible] [illegible]

[illegible] [illegible], acc. VIII., 8d

[illegible]

[illegible] acc. XI. 1 + 7, 10a

[illegible]

[illegible] acc. X. X., [illegible] 9b

[illegible]

[illegible] [illegible]

[illegible]

hástā [illegible] [illegible] XI. [illegible] 4b

[illegible]

hástābhyām (stásya), inst. X. 31. 8d

stásya hástābhyām,

hástābhyām (bhágasya), [illegible] 4c

turó śúágasya śástābhyām.

śástābhyām (mūṣṇás), abé. XIX. 51. 2.

pūṣṇí śástābhyām prásuta ārabhe.

śástayos (striyās), loc. I. 18. 2b.

-nir śástayor vāruṇo mitró anamā.

śástayos (mantrakṛtas), loc. XVIII. 3. 12c.

vārco ma índro nyànaktu śástayoḥ.

For the other four duals see § 3.

In this section we have listed 170 of the entire 191 duals of natural bodily parts found in the RV. and 212 of the entire 226 of the same class of duals in the AV.

Of the RV. instances 96 refer to bodily parts of the various gods. Indra leads with 65, Savitar is second with 10 and Agni third with 9. Only 39 refer to human beings, of whom the afflicted yakṣmin of X.103 takes the lead with 1. of the duals. The demons get 3, various animals a total of 7 and the inanimate ghaṛmá has one.

The different sphere of the AV. is well shown in the contrasts to these numbers. The gods have but 24 in all with Indra still in the lead with 7 and Agni a close second with 6. Savitar has dropped to 1. Humanity scores 124. The sick again head this part of the list with 38 of the duals. The

dumb animals get 49, the demons 5. [illegible] four, the others one each.

There is little comment to be made on the use of the dual. It is quite normal. The departures from the strictly normal are very few. The AV. IX. 7. 9 - bálam tirtā - and 13 - [illegible] - in which the dual is predicate to a singular have no parallel in the RV. The [illegible], however, is found once, as RV. X. 85. 11c has çrótrain te cakré āstām, a singular predicate to a dual. The [illegible] XV. 1. 11c [illegible] normal form,

§ 2.

The word [illegible] associated with a **dual** of persons.

[illegible]

akṣé ! açvínos !

I. 120. 6c – ákṣé çubhas pati dán.

bāhávā (mitrā́varuṇayos .

V. 64. 2a – tā bāhávā sucetúnā

prá yantam asmā árcate.

VII. 62. 5a – prá bāhávā sisrtam jīváse na.

bāhúbhyām (mitrā́varuṇayos).

VIII. 101. 4d – tásmān no adyá sámṛter urusyata

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

aksāu (açvínos .

IX. 4.8 d – [illegible]

[illegible]

VII 30.1 d – [illegible]

[illegible]

X. 3.14 d – [illegible] a [illegible]

[illegible]

XI. 3.40 d – [illegible]

[illegible]

XIX. 51.2 d – [illegible]

[illegible] á rabbe.

The RV. and the AV. each contribute five instances of this phenomenon. All but the second AV. passage refer either to the Aśvins or to Mitrāvaruṇa. The RV. has one reference to the former, four to the latter; the AV. three to the former, one to the latter.

In these cases we must assume either so close a union of the associated divinities that the consciousness of duality practically fades from the ṛishi's mind, and he unifies the group, or else that the members of the pair are dissociated and considered as individuals.

In favor of the former is the fact that the two sets of deities concerned are of all the Vedic pantheon the most closely associated. MacDonell (p. 47) observes that Mitra is so closely assimilated to Varuṇa that he has hardly an independ-

ent trait left. The Açvins are, except in two or three passages of the RV, inseparable, and one passage – X. 106. 3ᵃᵇ – speaks of them as [illegible] [illegible]. I do, however, in point support from accumulation to mention.

The examination of our passage p. 172 is confirmed to this view. It first mentions the third and the fourth citation from the RV might seem to support it, as clearly say the thighs and two feet and all are thought of. The whole has however seemed to be more repetitions of these on the first [illegible] of each passage and these are normal.

[illegible]

§ 3.

[illegible]

RV.

áinsayor [illegible]).

(1)
V. 57. 6a – ṣṭáyo ro marúto áinsaṃ ródasī
[illegible] bíbhaṛ bítāra,
[illegible]
[illegible]

gábhastyor (marútām).

(2)
I. 64. 10c – rástāra ísuṃ dadhire gábhastyor
anantáçuṣmā víṣakhādayo nárah.

(3)
I. 88. 6d – eṣā syā vo maruto 'nubhartrī
ṛráti ṣṭobhati vāgráto ná vāṇī
[illegible]
[illegible].

(4)
V. 57. 11c – áinseṣu ro ṣṭáyaḥ ṣṭaṭáṃ khādáyo
vásçaasu rukmā maruto ráthe çúbhaḥ
agníbhrājaso vidyúto gábhastyoḥ
çípraḥ çīrṣáṣu víṭaṭā hiraṇyáyīḥ.

gábhastyos (somasútvānām).

(5)
IX. 10. 2b – hinvānáso rathā iva
dadhanviré gábhastyoḥ /
[illegible]

(6)
IX. 13. 7a – [illegible] gábhastyoḥ.

(7)
IX. 20. 6b – mṛjānáso gábhastyoḥ.

(8)
IX. 36. 4b } – çumbhámāna ṛtayúbhiḥ
(9)
IX. 64. 5d } [illegible]

(10)
IX. [illegible] – [illegible]

(11)
IX. [illegible] – [illegible]

(12)
IX. 107. 13b – tám īm hinvanty apsáso rátha iváthā
nadīṣv ā gábhastyoḥ.

(13)
IX. 111. 5c – çúmbhate vā [illegible] gábhastyoḥ.

(14)
VIII. 47. 2c – [illegible]
vy àsmé çárma yachata.

(15)
VIII. 47. 3b – vy àsmé ádhi çárma tát
[illegible]

[illegible] – [illegible].

(6)
II. 14. 1[illegible] [illegible]

[illegible]

[illegible] (Śrāvaṇī).

(7)
X. 7. 5c – [illegible]

[illegible] (Śrāvaṇī).

(8)
V. 5, 5[illegible] [illegible]

[illegible] (Śrāvaṇī).

(9)
V. 5, 1[illegible] [illegible]

[illegible]

[illegible].

(10)
X. 17. 7[illegible] – [illegible]

[illegible]

anāmajitābhyāṁ tvā
tābhyāṁ tvāha sṛjāmasi.

(11)

*Śaṭāvarau ca strīṇāṁ.

* An Ἄπ. εἰρ. BHAV. 3.036 accepts śaṭāvarau of Shankar Pandit and some mss. Paṭara in JS. V. 7. 21. 2; 22. 1 = "rebs in the back" acc. to Comm.

(1)
XI. 9. 14b – pratighnanāḥ sam [illegible]
[illegible]
[illegible] pataurāv rāghnanāḥ /
pādābhyām tevānam.

(2)
X. 7. 39a – yasmai bāhubhyām pādābhyām
vācā śrotreṇa cākṣuṣā /
yasmai devāḥ sadā balim
prayachanti [illegible] nitim
[illegible] [illegible] [illegible] [illegible] [illegible]
bāhubhyām mantrakṛtam.

(3 + 4)
VI. 13. 1 a+d – bāhubhyām dīrghabāhubhyām
jihvā vācaḥ [illegible] /
[illegible] bāhubhyām
[illegible] [illegible] [illegible].

(5)
VI. 18. 1 – [illegible] bāhubhyām [illegible] nilliṣṇāni
[illegible] [illegible] [illegible].

(6)
X. 7. 39a – Vid. pādābhyām supra.

We have thus a total of twenty-one instances twenty in the RV and one in the AV.

On examination of the passages in question we find that in the majority of them the dual is obviously the natural mode of expression. Consist. the plurality of actors there is a clearly indicated individuality of action and in many instances the separate and continuous [illegible] of both the members [illegible]

Such is the case in RV. citations 2 and 7 - running the race in company - kindling fire with the fire-sticks, in 14 and 15 - birds spreading their wings, in 3 & 5 - the pressers cleansing the soma - all actions requiring independent co-operation upon the duality of the actors.

Similarly in the RV. citations we have occasional tokens that indicate the individual element in the action. In no. 1. the sg. was serves this purpose; in 2 and 6, the singulars

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] it is made the picturesque almost grotesque

[illegible]

in d. The third division of action [illegible]

[illegible]

certain [illegible] ... remarkably [illegible]

[illegible]

§. 9 and E. Sieroke. De genitivo in [illegible] dan-
[illegible]

our missiles in both hands, but as time

to seem

[illegible]

[illegible]

[illegible]

[illegible] anubhartā of a. This interpretation is believed to present a consistent sense and a

[illegible]

of one in prayer.] Especially did Bhima, cause of liberation, to bring forth (a gift of) praise unto your hands, according to your good pleasure.

[illegible] - [illegible]

[illegible] The [illegible] in [illegible], [illegible]

[illegible] rather than [illegible] in [illegible]

[illegible] leaves the [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] stanzas that are individual [illegible]

[illegible] of form, in the [illegible]

[illegible] ornamentation, in swift and often startling transitions.

We may even press these duals to their extreme limit and say that in a the rishi [illegible] on both shoulders of a [illegible] warrior, for these figurative [illegible] [illegible] the singer [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

Excursus on Gábhasti.

For this word with the meaning "hands" no plural is found in RV. nor cited by the lexica for the later language. In RV., with this meaning, there are 6 singulars and 23 duals. This meaning is cited for only one other Vedic passage – ĀŚ 3.4.11.9, glossed by sāyaṇ. In only two Vedic passages*

* These are RV. I.54.4d –

yán mā́yinaṃ vandíṣṭhaṃ mandínā ábhiṣúc
chitám gábhastiṃ ṛjīśinaṃ ṛtayúsi
and JB 2.7.3.4b

tás te vajrin ahanáṃ jojayanta nā́
gábhastayo nṛpáto nṛṣúvānāḥ /
ábhar-abhar bhúya ij jóguvānāḥ
pūrṇā́ indra ṇṛṣúto bhójanasya.

These support an etymological meaning "fetter-ed" (Cf. Uhlenbeck Ety. WB. s.v.) as does the Vedic compound gábhastipūta RV. 5.122.15d; VS. 7.1.3c. The [illegible] Vedic

is it clear for many other mng. in the book [illegible]
by other mng. [illegible] the same [illegible]

[illegible] of the [illegible] [illegible]
[illegible] [illegible] [illegible] IX. 5.2 [illegible]
[illegible]. [illegible]
Marut hymns and nine in Soma hymns - allied
[illegible] [illegible]
Soma ritual and the Vedic compound gabhastipūta
is used [illegible] [illegible]
in a Soma hymn (IX. 86.34c), applied each time to
[illegible]. [illegible]
[illegible] the primary meaning are [illegible]

It follows that the word is not
[illegible] inactively hieratic and that its [illegible]

meaning is a metaphor from the primary one and the
later classical mng. "beam, ray" may be due to atavism and
substantivization rather than to metaphor upon a metaphor as
PW B. has it - "die Hände der Sonne oder des Mondes.

in the associated cults of Indra and the Maruts and in the Soma ritual. As the prevailing reference [illegible]

2.

The extension to the plural for others seems to have been strongly avoided. Not only is the dual the standard number, but of the 23 examples in the RV. all but two are in the pan-tetrasyllabic and with the single exception of VI. 29. 2c occur at the end of a pada. The [illegible] indicate that even [illegible]

in the literary phraseology, this [illegible] shows of it is [illegible] meaning was [illegible] [illegible]

§ 4

[illegible]

[illegible]

áiseṣu (marutām).

(1) I. 64. 4c – áiseṣv eṣām [illegible] mimṛkṣur ṛṣṭáyaḥ.

(2) I. 166. 9c – áiseṣv ā vaḥ ṛráṣṭheṣu khādáyo.

(3) I. 166. 10c – áiseṣv étāḥ śaríṣu kṣurā ádhi.

(4) I. 168. 8c – [illegible]

(5) V. 5. 1. [illegible] – [illegible]

(6) VII. 56. 13a – áiseṣv ā marutaḥ khādáyo vo.

akṣáṇi (téṣām = yá áste yáṣ ca [illegible] yáṣ ca

[illegible] ṛṣṭáyaḥ [illegible] yá [illegible]).

(7) VII. 56. 6c – téṣāṁ [illegible] akṣáṇi.

akṣábhis (yájamānānām).

(8) I. 89. 8b – bhadrám [illegible] akṣábhir yajatāḥ.

(9) r (10) I. 139. 2d – dhībhiś cana mánasā svébhir akṣábhiḥ

somasyeva svébhir akṣábhiḥ.

(11) IX. 102. 8a – krátvā ṣukrebhir akṣábhir

pror rápa vrajám diváh

abikalcébis (szerintem).

(12)

X. 134. 7c – hazsolie szétszórodik

ártatlan szín szerintem.

hónyeolie (jósjóslatban)

(3)

I. 69. 8a – Hazsolin kerekedik, ...

cárnői + bírnői szín).

(13)

V. 1. 4b. cárnőnőtem csupa szín szerint.

jaghánam (szerintem).

(14)

VI. 50. 13b. és jaghánok szín szerint

jaghánai ilye jósnoké

hazsolin színen

(15)

I. 16. 11d. vagyok szerint szín szerint vagyok.

hazsolie (szerintem).

(11) – (12)

hadhlie (jósjóslatban).

(16)

II. 2. 7b – szerelmi hadakozás szerint szerint.

(17)

X. 79. 2c ártatlan szerint hadakozás szín szerint

ellenségeinek színszerint vagyok.

[illegible] (nominative).

(20) = (5).

bāhávas (nṛṇām).

(21)
X. 103. 13c – ugrā vāḥ santu bāhavo.

bāhūn (pītvā [illegible]).

(22)
X. 89. 7d – [illegible] bāhū [illegible].

bāhubhis (manyūnām)

(23)
[illegible] – [illegible].

bāhubhis (agnimīḷe [illegible]).

[illegible] – [illegible]

áyo ná vājy árusó vánesv ā.

bāhubhis (maḷeté mányamānānām).

(25)
VII. 98. 4b – sákṣāṇa [illegible] bāhúbhiḥ çáçadānāḥ.

bāhúṣu (manía[illegible]).

(26)
I. 166. 10b – bhūrim [illegible] návyesu bāhúṣu.

(27)
VIII. 20. 11b – ukṣṇó ádhi bāhúṣu.

çṛṅgáṇi (çṛṅgíṇām).

(28)
III. 8. 10a – çṛṅgáṇīvac çṛṅgíṇām [illegible] dadṛçre
caṣālavantaḥ svárávaḥ pṛthivyām.

pathāni (mārgān)

(29)
V. 6. 3c – ā pathāni naḥ yāmaṇ
pūtanāṣṭhe na jāmayaḥ.

hastebhiḥ (yajamānaiḥ).

(30) = (8).

hástair (manīṣiṇām)

(31)
IX. 79. 4d – ádrayas trā hotari gír ádhi tvacy
à su trā hástair dudhuran manīṣiṇaḥ.

hástesu (vajrēṣu).

(32)
I. 37. 3b – ihéva ṣṭuvā ṣaṇīn
kṛṣṭā hástesu yád vádān.

(33)
I. 108. 3d – hastesu khādiṣṭa kṛṭāc ca vāsu dhanā.

To these probably we should add –

ṣípraē (manīṣibhiḥ).

(34)
V. 54. 11d – ṣípraḥ ṣṭuṣaṇa ṛṣṭayaḥ ṣṭhāvirāṣṭā.

(35)
VIII. 7. 25b – ṣípraḥ ṣṭuṣaṇa hiṣṭayaḥ.

Through frequently these words may show some resemblance to the literal ṣípras, Sāyaṇa explains the former by [illegible] and the latter [illegible].

the letter by çiraccāryāni, the [illegible]
the letters [illegible] by [illegible]
each letter is not the meaning of çiḥrāz.

IV.

cāṇṭāyi (çāṭāyāni).

(1) III. 1.5c – cāṇṭāyi agrāt ī [illegible].

cāṇṭāyi (çāṭāyāni).

2 V. 24.9a – cāṭāyi cāṇṭāyāni [illegible].

cāṭāyi (çāṭāyāni).

3 VIII. 6.15b – yāvam praccāt prāpadāni.

[illegible] [illegible].

prāpadāni (çāṭāyāni),

(7) = (3)

bāhāvi (çāṭāyāni),

(5) XI. 9.1c – yā bāhāvi yā ṣāni.

bāhāvi (çāṭāyāni).

6 XI. 9.13a – mābhyāvi yāvam bāhāvi.

bāhāvi (çāṭāyāni).

(7)
III. 19. 2c - ṛṣeṣāṃ çétiṣṭaṃ bāhvōḥ.
(8)
VI 65. 2c - " " "
(9)
XI. 10. 16c - índra eṣāṃ bāhúṣu çráti [illegible]
çíṣṭaṃ (durmā́ ṛṣīṇā ..)
(10)
VIII. 6. 14b - yé pūrvé badhnò yanti
haste çíṣṭāsaḥ bíbhratah.

hástesu (yajamānānām)
(11)
IX. 7. 2b - Krámadhvam agnínā nákam
ukhéṣu hástesu bíbhratah.

hástesu (brahmáṇām).
(12)
VI. 122. 5b - brahmaṇām hastesu prapṛthā ṣāṇyā.
(13)
X. 9. 2pb "
(14)
XI. 1. 2pb - " "

The AV. has also these repetitions [illegible] -
ákṣeṣu IV. 8. 5c = RV. VII 55. 6c (çaçvā..)
bāhavas III. 19. 7b = [illegible]
bāhūn VIII 3. 6d = RV. [illegible]

[illegible] 38 [illegible] [illegible] R.V. [illegible] [illegible] from the R.V.

A comparison of these passages with [illegible] [illegible] of the [illegible]. [illegible] both the parts specified required of any one person. [illegible]

VII. [illegible] 7-11. 13 [illegible] [illegible]

out citing the use of the plural. The singulars vanaspátiḥ in 4 and káçā in 32, also Khādís and ṛṣṭíṣu in 32 naturally require the use of but one of the members of the material frame. If then we thought [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] stress upon individuality as is also the [illegible] [illegible] [illegible] in 12^b, ratheṣu in 12^c and çriyas in 12^d. No. 16 above, when compared with RV. citation 14 of §3, shows that here the [illegible] [illegible] to the ensemble of wings. So in 29 we must view the [illegible] as general. In these two instances as in 24 [illegible] and 38 the use of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

The [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

V. [illegible] – [illegible]

ésṭā naṛā nicitārā ca kárṇāiḥ

[illegible]

VI. [illegible] – [illegible]

bibhratāv arcanānacam.

[illegible]

VII. [illegible] – [illegible]

dvā jānāu ácamā bāhúbhiḥ svāiḥ.

[illegible]

§6.

The plural of bodily parts naturally dual assigned to an individual.

The plural is to be expected when a plural numeral is added. There are three cases:-

RV.

akṣ̌ṇthis (eyes).

I. 128. 3d – çatáin cákṣaṇo akṣ̌ábhiḥ.

S. 19. 5c – tásmai cakṣ̌ūṃṣy akṣ̌ítaṃ ni cakṣ̌é.

pādā (ghṛtácya).

II. 38. 3a – catvári çṛṅgā trayo asyo pādā.

bāhū (brahmaṇaspáti).

I. 17. 4b – nára cakṣ̌ūṃṣi cakrtiṃ ca bāhū.

bāhúṣu (brahmaṇaspáti).

VII. 101. 3c – citráṃ prāty ādityā ṛtyā.

ṛtā́ṃ daçasyan bāhúṣu.

çṛṅgā (ghṛtácya).

II. 38. 3a – Sá id pādā ṛtyā.

hástāsa (ghṛtácya).

IV. 08 3[d] - dat ţipţ auth heather repu.

AV.

heathie [illegible].

XIX. 2. 2[d] - hidhiţ heathie [illegible] auchth.

[illegible].

XI. 2. 5[d] - [illegible] to [illegible].

[illegible] 16.IV.28; 39.8 and CB. 6.1.3.[d]. In RV. II.1.6; AV. VII.87.1; YV. 5.4.3.1; 5.5.7.4; and CB. 1.7.38; 6.1.3.0, this [illegible].

That these delusions are due to [illegible] [illegible] the Rupaka [illegible] considered as [illegible] upon [illegible]. The metaphor requires the

[illegible] numbers; the names compared to indefinite [illegible] intervals.

As the Asura Upaṇa is not mentioned elsewhere in the Veda, we know nothing of the [illegible] of its [illegible]. [illegible] [illegible], the number of his arms is a fairly frequent indefinite number.

The ten arms of Brahmāṇḍa are, as Sāyaṇa says, the ten diças.

[illegible] phizes gurta and invests it with its ended. Plurality of natural inants. Depicting it as a gaura, the rishi gives it four horns, three feet, two heads and seven hands and binds it with triple bond.

Speculation was early rife as to the symbolism of these numbers and there is considerable variation in the conclusions given. The TA. [illegible] 2a gives the following: [illegible]

[illegible] śṛṅgāṇi tāni catvāri | [illegible] [illegible] trayaḥ pādāḥ [illegible] ---- dve śīrṣe [illegible] [illegible]
--- bhūrādayaḥ sapta lokā hastāso, and explains the triple bond as akārokāramakārāḥ.

GB. 1.2.16 explains the four horns as the four Vedas; the three feet as the savanāni; the two heads as brahmaudanapravargyau; the seven hands as the seven metres and the triple bond as mantraḥ kalpo brāhmaṇam.

Mahīdhara in his commentary on VS. 17. 91 is more elaborate. He explains the four horns as [illegible] or as [illegible] or as nāmākhyātopasarganipātāḥ; the three feet as [illegible] or as the savanāni or as prathamapuruṣamadhyamapuruṣottamapuruṣāḥ or as trayaḥ kālāḥ; the two heads as [illegible] or as

[illegible] or [illegible]; the
[illegible] or [illegible]
[illegible] the [illegible]
[illegible] or mantrabrāhmaṇakalpāḥ or ekavacana-
[illegible].

Sāyaṇa adds catasro diçaḥ for the horse;
[illegible] for the [illegible]; [illegible]
yaḥ for the hands and the three vthānāni;
[illegible]ityādī for the bonds.

[illegible]

[illegible]

[illegible]

[illegible] concerned about the incongruous [illegible]
[illegible] number of horse proper for the number of heads.

[illegible]

bodily parts naturally dual, with a plural numeral is the plural without the numeral [illegible] the grammatical number is obviously [illegible] by the figure. A clear instance is RV. X. 127. 1 –

(1). sátī ny ákṣyad āyatī
śvaitrā devy ákṣabhiḥ.

The eyes of the goddess Night are the stars and [illegible] śvaitrā is as natural here as was the dual [illegible]

[illegible]

Agni, riding whose [illegible] is [illegible]

apād aṅrsā – the [illegible]

(2) [illegible]

In III. 20. 2 we read of him – [illegible] pūrvī́ .... tisrá u te tanvò, in which [illegible] [illegible] taphore. Sāyaṇa identifies [illegible] ical fires – gārhapatya, āhavanīya and dakṣi[illegible] [illegible] pāvana, [illegible]. [illegible]

[illegible] 79. 12^a sahasrākṣá – metaphor and hyperbole; in V. 43. 13^d he is tridhā́tuçṛn̄go vṛṣabhás and in V. 1. 8^c a sahásraçṛn̄go vṛṣabhás; in VIII. 19. 32^b a [illegible]. All these [illegible]

[illegible]

(2) [illegible]

in which Agni is compared to a bull [illegible]

[illegible]

[illegible] śṛṅgā [illegible] as śṛṅgavad unnatā

jvālās and Yāska [illegible]

[illegible]

The first metaphor [illegible] Agni

[illegible]

[illegible]

[illegible] X. [illegible]

(5) ghṛtápratīkam mánuṣo, ví vo máde [illegible]

[illegible]

[illegible]

[illegible] the influence of [illegible]

[illegible] Sāyaṇa's gloss

[illegible] for akṣábhir with expla-

[illegible] track of the [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

vails is shown in the passage X. 87. 3 –

[illegible]

hinvānáḥ çíçānó 'varam páram ca.

Another passage is VIII. 60. 13 —

(7) çíçāno vṛṣabhó yathā

agníḥ çṛ́ṅge dávidhvat

tigmā́ asya hánavo na pratidhṛ́ṣe

sujámbhaḥ sáhaso yahúḥ ‖

[illegible]

in b. In c comes the transition with [illegible] figure and the [illegible] [illegible] —

[illegible]

[illegible] is the reverse in order [illegible] that [illegible] I. 140. 1c and 2a but is [illegible] [illegible] than [illegible] X. 79, where the shift is from hanū [illegible] 1c and aṅsē [illegible] 2a to sahasram [illegible] [illegible] 5c.

One passage relating to feet remains. This is the much mooted IV. 2. 12 —

(8) átas tvám dṛ́çyāñ̐ agna etā́n

paḍbhíḥ paçyer ádbhutāñ̐ aryá évaiḥ.

[illegible] Dimensions

[illegible] M. Chronicle in 1[illegible], XI. 300 [illegible]. In this

[illegible]

which [illegible] in the [illegible] it is [illegible] in-

[illegible] to [illegible] and [illegible] hinging

with the feet, feet under the shell [illegible]

[illegible] "with [illegible]"

[illegible] IV. 2, 12d and 4f.

In a later study - "The Vedic instrument-

[illegible] for the [illegible]" - [illegible]

[illegible], which he [illegible], [illegible]

[illegible]

passages as [illegible] 14.24.1; Maitr. S. 1.4.3; B. Dh.

arising [illegible] [illegible] [illegible]

[illegible]

measures [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]

that [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible]. [illegible]

[illegible]

[illegible] [illegible]. Akin to this

[illegible]

[illegible]. [illegible]

the [illegible] [illegible] right into line with all the

others we have cited relating to Egypt. The [illegible]

again [illegible] the [illegible]. [illegible]

[illegible]

[illegible]

[illegible]

Clearly the paradox is more apparent than real. If [illegible] is constantly [illegible] with data or rather with the idea of motion implicit in ātas. The sense is then: "Fire speeding with swift horses, by virtue of its flame, may you hold the gods [illegible] go to the sacrificial [illegible]."

We shall next consider the other verse, X. 99.12 which contains this same paradox.

(8) evā mahó asura vapoátkīrya

[illegible]

ád iyānáḥ kárati svaétūr asmā

[illegible]

[illegible]

This means primarily with the fire and the

argued plausibly for a secondary [illegible] - [illegible] [illegible]. [illegible] [illegible] may be [illegible] to the [illegible] [illegible] of meaning.

Vamraká, too, is a mooted word. Naighaṇṭuka ([illegible]) gives vamraká as a hrasvanāman and PWB. citing our passage defines it only as 'Ameisen', [illegible] [illegible], [illegible] [illegible] takes it [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] and Ludwig, identifying it with vamrá of [illegible] [illegible] [illegible] [illegible] [illegible] I.112.15 and X.99.5 Vamrá is the name of a [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. PWB. [illegible] [illegible] [illegible] Eigenname eines Mannes"; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible].

Now if vamraká is 'ant' [illegible] [illegible] [illegible] [illegible] is [illegible]; [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] varnaká then is the richest [illegible]

[illegible] in the Rig-Veda [illegible] [illegible]

a reference to varna in the [illegible] of the Rig-Veda.

[illegible]

varnaká of 2d and varná of 5th is only an [illegible]

the type of the species, and that in the several

references to varná in the RV. we possess

[illegible]

[illegible] mentioned in C.B.S. 14.1.1.

[illegible] Indra, Vishnu, Varuna

and the Ashvin twins [illegible] in the

[illegible] one [illegible] in Kaushitaki a sacrificial

[illegible]

angel dead [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]

sion in story. With his first and third a-
rrow he attacked [illegible] in defiance and

[illegible] could make him afraid. Then

[illegible]

would not give him all [illegible],
said he to the [illegible] [illegible] to [illegible]

[illegible] out of Sagari road, [illegible]
[illegible] to him. Indra, first to see him
[illegible] to him, [illegible]

[illegible]

[illegible] arrows. [illegible]
[illegible] to eaten, [illegible]

Eggeling (S.B.E. XLIV, xlviii) shows that a variant form of this myth is recorded in [illegible] 10[illegible]. (Cf. ib. x. 171. 2 and Sāyaṇa's comment)

[illegible]

VII 102. 2: (cited on p. 102) the ants appear [illegible]

[illegible] carried [illegible]

[illegible] to [illegible] and wearing greater [illegible] to [illegible]

This sound admirably [illegible] [illegible] as a [illegible] that [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Then certainly X. 99. 5 -

sá mudrébhir açastavāra ṛbhvā

[illegible]

ávnam abhítārodasyam mucāsān.

in which Indra steals the food of the vamra couple and leaves them starved and weeping, [illegible] vamra raid in I. 51. 9, [illegible] [illegible] [illegible] -

[illegible] resource – on the wage in the 12th ge-
nealo [illegible]

– cf. Ptúrano [illegible] 2 I 519 – and [illegible]

[illegible]

[illegible]

[illegible] been regarded as great [illegible]
[illegible] two [illegible]. The CB says these

[illegible] were of the kind called upadīkā. (For these see B+W. introd. to II. 3 and to VI. 10 and Śāṅkh. VII. 482-4). It is thus possible to [illegible] such a story as we suppose. Most of [illegible] have huzzah transitor and commentators at all times. They become intelligible enough on the assumption of such a story. One, however, is naturally out [illegible].

In I. 163. 11cd it is said of the Ṛbhus:—

[illegible] āranyeṣu śvāpadbhyaḥ carantī,

[illegible] ṛbhavo'nyaṃ śvāpadā.

I wonder] [illegible] die Bräuche [illegible] und die [illegible] deine Leiden treten weit auseinander, [illegible] [illegible] dankbaren [illegible]. [illegible] "Ordnung ist [illegible], Eisen [illegible] Füsse" and [illegible] संगतानि of 11c by "Kuh". [illegible] [illegible] the [illegible] of 9a by [illegible] [illegible] and the [illegible] [illegible] [illegible]. Oldenberg, endeavouring to follow Sayana renders 9c – "Thy manes [illegible]", etc., and 11c – "The [illegible] of thy manes are [illegible]", etc. Griffith translates literally and renders by some in both instances, but citing Sayana [illegible].

The shadows of the shadows of the Pada-dinah were [illegible] [illegible] [illegible]

This would become admirably. The figure re-
presents the wanderer and [illegible]
[illegible] inside and [illegible] to the immediately [illegible]
[illegible]
[illegible]
[illegible] to the moon admits no explanation
[illegible]
[illegible]

[illegible]
[illegible]
in 1.81. In the third stanza we have:-

[illegible]

[illegible]

párī kāmābhyāni dhámati párī pātatāsi
dyāvābhūmī sandhyā dvi ikaḥ.

[illegible]

[illegible]

[illegible]

[illegible]

eyes all ears, etc. In c we have a fine exam-
ple of the accuracy of the eye in foreshortening,
for though the foot in c is foreshortened yet
when it comes to dividing the foot-stem, nat-
urally only his own are used at any one time.
The general tattoo is intensive again —

means rising in form into human times the fa-
that are [illegible] earth for his wedding.

[illegible]

[illegible]

[illegible]

X . . . . .

[illegible]

[illegible]

[illegible]

té naṕ pantu ṕádā çivāḥ ;;

[illegible]

[illegible]

[illegible]

[illegible] i, naturally dual, assigned to an individual: It will be seen that [illegible]

hadbis,	IV. 38. 3c.	açnis, dadinis.*
hanibis,	II. 3. 2d.	çaçnā açnaçya.
hādas,	I. 63. 9a.	[illegible]
[illegible]	VI. 75. 7a.	"
[illegible]	[illegible]	[illegible]
"	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
"	IX [illegible]	[illegible]
[illegible]	[illegible]	[illegible]
"	[illegible]	[illegible]
[illegible]	IV. 14. 9d.	[illegible]
[illegible]	VI. 92. 1d.	[illegible]
[illegible]	XIV. [illegible] 60a.	[illegible]

* [illegible]

ástān. X

" X.

" X.

stárān. XII. 4. 18.

stánetarsas. X. 10. 20.

[illegible]

[illegible]

[illegible]

hádān. XV. 3. 4.

[illegible]

hádāv ástān çaráç ca vaçáç ca dvāú.

stárān, VIII. 10. 13. virāyo vaçáyā iva

bhāç ca rathantarāin ca dvāú stárāv ástām

[illegible]

Excluding from the [illegible]

and those inquired in the dangu chitrets,
and, on the other, those last cited, which
are natural, we have [illegible] in the N. a total
of thirteen instances in which the dual
[illegible]
sig[illegible]
but one independent passage and one a-
daptation from the RV. These include a-
mong them nearly all the modled dua-
rals for duals in the RV. It was some of
these that caused Lübnick's question which
we cited on page 3. Continuing the citation
[illegible]
vom gesagt wird çingāni dódhuvat, 9.15.4,
[illegible]
den Hörnern des Agnis geschmückt. Ich

[illegible] a [illegible]
[illegible] ce aber dass Ludwig das Wort durch
[illegible]. Diese [illegible]
Fälle liessen sich wohl so erklären, dass
man sagt, der Dual stehe eben nur da,
[illegible]
[illegible]
wenn man "bride Körner" sagen will".

Also [illegible] of these [illegible]
[illegible] authentic passages and
[illegible] in the attached [illegible].
Such [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] for the plural [illegible]
[illegible] [illegible] [illegible] [illegible]
attached rand with the doign compounds, we
[illegible] [illegible] [illegible]
three beyond question. We have next applied
a like exegetical method to the interpretation.

Āṭi or Sarpad, p. 192

[illegible]

[illegible]

X [illegible]

ātmam – ātmam śārṇ – śārṇ

X. 79. 3 ab. śrá mātíḥ pratarám gúhyam ichán
kumāró ná vīrúdhaḥ sarpad urvī́ḥ

X. 18. 13 c – ápa sarpa mātáram [illegible]

[illegible]

X [illegible] – ádita vīta vā́ ca sarpatā́to.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

§ 7.

The dual of substantives, referring to a singular, associated with a dual of [illegible] nouns.

78.

upásthā (pitrór uṣásas = diváspṛthivyòs).
I.124.5d – óbhā́ pṛṇántī pitrór upásthā.
tanvā̀ (açvínos).
I.181.4b – arepásā tanvā̀
VII.72.1d – tanvā̀ çumbhā́nā.
tanvā̀ ([illegible]).
II.39.2c – méne iva tanvā̀ çúmbhamāne.
tanvā̀ (uṣásos).
III.4.6b – ā́ bhándamāne uṣásā úpāke.
utá smayete tanvā̀ vírūpe.
tanvā̀ (diváspṛthivyós).
IV.[illegible]a – punāné tanvā̀ [illegible].
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

This is a knotty passage. We reject the vér [illegible] the [illegible] commentators [illegible] and [illegible] [illegible]. [illegible]

[illegible]

used in the sense of [illegible]. [illegible]

[illegible]

[illegible] I. 13. 2a

[illegible],

that are known to [illegible] vér in the [illegible]

[illegible]

verb. We accept in large part the explanation in [illegible] II. 206. [illegible] by [illegible]

[illegible]

[illegible]

$$\frac{\partial V}{\partial x} = \frac{\partial V}{\partial y} = \frac{\partial V}{\partial z} = 0.$$

[illegible]

$$\frac{\partial V}{\partial x} = \frac{\partial V}{\partial y} = \frac{\partial V}{\partial z} = 0$$

[illegible]

it is very doubtful. Yet it is probably so, e.g. referring to the mass $\bar{x}$, [illegible]

$$\bar{x}_1, \bar{x}_2, \bar{x}$$

is directly against it. It is a concave stand, in this instance a condition.

The [illegible] section is necessary. They are obviously normal, but are added for completeness.

Summary of sagunas cited in Ch. I.

§1. — I. 24^2, 38, 51, 52^2, 55, 63, 72, 80, 81, 82, 95, 101,

102, 116, 117, 130, 135, 158, 162, 163^2, 176, 190, — 25 cards

II. 11^3, 17, 20, 36, 38. — [illegible]

III. 18, 32, 44, 51^2, 60 [illegible]

IV. 18, [illegible] [illegible]

V. 2, 16, 36^2, 43, 61, 86. [illegible]

VI. 9, 19^2, 23, 29^2, 31, 38, 45^2, 46, 47^2, 71^3 [illegible]

VII. 22, 25, 37, 45, 50^2, 79, 84 [illegible]

VIII. 12, 17, 33^2, 34, 60, 61, 68, 70, 72, 76, 77, 96^2 [illegible]

IX. 18, 24, 52, 70, 72, 76, 87, 90, 101, 112 [illegible]

X. 28, 38, 52, 73, 79^2, 81, 86^3, 87^2, 90^8, 96^2, 102,

105, 106, 117, 121, 142, 152, 153, 162, 163^{11}, 166 [illegible]

§1 has a total: [illegible]

§2. I. [illegible]; [illegible]^2; VII. 62; VIII. 101. [illegible]

§3. I. [illegible]

IX. 10; 13; 20; 36; 64; 65; 71; 107; 110; X. 2, 137. — [illegible]

§4. I. 124; 181; II. 39; III. 4; IV. 56; VII. 72; X. 65; 108. [illegible]

Ch. II. has duals of bodily parts in

[illegible]

We have there 5 duals of bodily parts

a total in the RV. of [illegible]

[illegible] same words occur in the Dual -

[illegible]

III. 8; 29; IV. 2[2]; V. 1; 84[3]; 61; VI. 75;

[illegible]

X. 79; 87; 103; 134[2]. 35

§ 5. I. 184; V. 64; VI. 67.

§ 6. I. 128; 140; 146; 163[2]; II. 2; 13; 14; 31;

III. 36; IV. 2; 38; 58[3]; VI. 75; VIII. 60; 101;

IX. 15; X. 21; 79; 81; 99; 127.

Making a total of [illegible]

§ 1. I. 3; 11; 18^{2}; 21; 27^{2}; II. 5; 32; 33^{14}; III. 11;

IV. 2; 3; 16; 34; 36; 37; V. 4; 23^{2}; 25^{4}; 29; 30;

VI. 8; 9^{4}; 24^{3}; 56; 65; 81; 99^{2}; 102; 127^{2}; 138^{4}; 140^{4};

VII. [illegible]

VIII. [illegible]; 9^{7}; 3^{3}; [illegible]; X. 1; 2^{20}; 5; 8^{2}; 9^{16}; 10;

XI. 3^{18}; 8^{3}; XII. [illegible]; XIII. [illegible]; XIV. 1; 2;

XV. 18^{2}; XVI. 2^{2}; [illegible]; XVII. [illegible]

XIX. 6^{5}; 13; 15; 36; 47; 49^{2}; 50; 51; 60^{8};

XX. 126^{2}; 130; 133^{2}; 136^{2}. a total of [illegible]

§ 2. [illegible]

§ 3. [illegible]

§ 4. [illegible]

§ 5. [illegible]

A total of [illegible]

[illegible]

§ 4. III. 1; 19^{2}; IV. 5; 14; V. 24; VI. 63^{5}; 122;

[illegible]

§ 6. III. 7; IV. 11^{2}; 14; 15; VI. 92; IX. 3; 4; 7^{6};

[illegible]

[illegible]

Meeting a blind [illegible]

[illegible]

Lab. II.

[illegible]

In this study are given all the decays found in similar petrograms by either of the combination particles *ina* or *ná*.

[illegible]

Tableaux are [illegible] in the ninth [illegible] – The [illegible] Lindai. As may be seen, however that in some case notes have been the general [illegible] [illegible] in the [illegible] [illegible].

[illegible]

[illegible] of the natural parts of the body.

A [illegible] note gives [illegible]

[illegible]	[illegible]	aśvinā
"	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	"
* [illegible]	nom. VIII. 35. 8[b].	"
[illegible]	nom. III 6. 10[c].	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	acc. VI. 59. 3[b].	indrāgnī.
"	[illegible]	[illegible]
"	[illegible]	[illegible]
[illegible]	nom. II. 24. 12[d].	indrābrahmaṇaspatī.
[illegible]	nom. III. 33. 1[b].	vikā.[illegible] chitudrī.
[illegible]	nom. X. 106. 10[a].	aśvinā
[illegible]	[illegible]	"
* [illegible]	[illegible]	"
* [illegible]	[illegible]	"

* [illegible]

* Uṣṭārā ,	[illegible] X. 106. 2[a],	[illegible]
Ubhā	[illegible]	"
* [illegible]	[illegible]	"
Kuruṅgha	nnn. IV. 32. 23[a],	babhrū indraya[illegible]
Karṇā	[illegible]	[illegible]
Karṇāsu	[illegible] I. [illegible][a],	"
Kirāṇā	[illegible] X. [illegible][a]	"
* Kīnāśā	[illegible]	"
Kṣāmā	nnn. II. 39. 7[b]; X. 106. 10[d],	"
Kṣayadā	nnn. II. 39. 4[b],	"
Gṛdhrā	[illegible]	"
Gaurī ,	nnn. III. 33. 1[c],	vipāṭ chutudrī
Gāvā	[illegible]	[illegible]
Gāvāsā ,	[illegible]	
"	nnn. VIII. 87. 1[d], 4[d]	
Grāvāṇā	[illegible]	
Gṛāvṇā ,	[illegible] X. [illegible]	
Cakrā .	[illegible]	[illegible]
"	[illegible] X [illegible]	[illegible]

Cakravākā	[illegible]	[illegible]
[illegible],	[illegible]	[illegible]
[illegible]	nom. [illegible]	[illegible]
[illegible]	nom. [illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]
[illegible],	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	"
"	[illegible]	"
"	[illegible]	[illegible]
[illegible].	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible].	[illegible]	"
[illegible],	[illegible]	[illegible]
*[illegible]	[illegible]	[illegible]
*[illegible],	[illegible]	"
[illegible],	[illegible]	"
[illegible],	nom. VII. 104. 6^d.	[illegible].

[illegible]	nom. X. 106. 4[illegible]	[illegible]
[illegible]	nom. VIII. 34. 9[b]	hari indraya
"	nom. X. 106, 3[a]	açvinā
[illegible]	nom. X. 106. 7[a]	"
[illegible]	nom. X. 106. 8[c]	"
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
-	nom. X. 106. 9[b]	"
[illegible]	nom. III. 55. 15[a]	uṣāsānaktā
[illegible]	nom. X. 106. 3[d]	[illegible]
[illegible]	nom. X. 106. 3[b]	"
[illegible]	[illegible]	
"	[illegible]	"
"	acc [illegible]	"
	acc [illegible]	[illegible]
"	acc VII. [illegible]	[illegible]
[illegible]	[illegible]	
	acc. X. [illegible]	
[illegible]	[illegible]	

bradhī,	nom. I. 39. 4[b],	açvinā.
*prarīsā,	[illegible]	"
prāyogā,	nom. X. 106. 2[b],	"
bṛhantā,	nom. X. 186. 9[a],	"
brahmāṇā,	nom. II. 39. 1[b],	"
mahiṣā	[illegible]	[illegible]
mātarā,	nom. VIII. 99. 6[b],	Rṣoṇī,
"	acc. IX. 18. 5[b]	rodasī,
mātarā (gāvā)	nom. III. 33. 1[c], 3[c],	vipāṭ chutudrī,
[illegible]	[illegible]	[illegible]
mṛgā,	acc, X. 40. 4[a],	"
mene,	nom. I. 95. 6[a],	dyāvāpṛthivī
"	nom. II. 39. 2[c],	açvinā
[illegible]	[illegible]	"
yame,	nom. X. 13. 2[a],	(havirdhāne)
yuge,	nom. II. 39. 4[a],	açvinā
[illegible]	[illegible]	[illegible]
yuvaçā,	nom. VIII. 35. 5[a],	açvinā
yūpā,	acc. IV. 33. 3[b],	pitarā, [illegible]

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
"	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	"
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	Nom. II. 39. 3 a.	[illegible]
[illegible]	Nom. V. 74. 9 d.	[illegible]
	[illegible]	"
[illegible]	[illegible]	"
[illegible]	[illegible]	"

[illegible]

[illegible] 2.2.33 [illegible]

[illegible]

Kantaraka [illegible] and the Caṭakatāra resolve the compound as kantaraka-iva. The adjective nidrādi [illegible] that the noun is a [illegible]

[illegible]

In II.2.39, we have ṣiṅgeva in 3rd [illegible]

[illegible]

[illegible] Kabīr. Bollensen (l. c.) suggests we [illegible] read [illegible]ge-va, mabhye-va and [illegible] as obviously be divided, [illegible]ge-va. We find then and all four instances we deal. [illegible] with the [illegible].

[illegible] II. 3. 6, we have

[illegible]

[illegible]āsāmāktā [illegible]yyèva rajvīè.

tāntum tatāna sainvānanti [illegible]

[illegible]ajñāsya hèçah [illegible]dugne [illegible]āyasvati ॥

[illegible]

that is divided in [illegible]ma-va, (in RV. c. v.)

[illegible]

[illegible]

- ṗuṗe-va - needs had to be noticed to certainly
explain it as it is known with the others.
We see also that va is now accepted for
[illegible] I cannot [illegible] to the conclusion

[illegible] va. [illegible] -
not [illegible] for [illegible]. [illegible] Dic-
tionary cites it [illegible] Mr. Sh. and the Kāvya

"in some more or less doubtful cases."
Macdonell's Dictionary says va for iva is "very rare."
Speijer and Thumb are silent about it. Whit-
[illegible] has va short section - 1102 f. Bollensen,
however, in 1864, (l. c.) showed its existence in a
[illegible] instances in RV. and GA 3 13 [illegible]
extended Bollensen's list, making a total of 37,
L N., pp. 343 and 361, accepts yugé va and
nabhyé va in II. 39. 4, vayyé va in II. 3. 6 and

of other instances.

In VIII. 29. 8^b, we have in an Açvin simile – [illegible]

in which the [illegible] of the [illegible] introduces the [illegible] of doubt.

Kanīnaké va in IV. 32. 23 as imperative, and nāse va in II. 39. 6 as probable – showing the other possibility that nāse might be [illegible] [illegible] 'falling' [illegible] to quote [illegible] in [illegible] 3 [illegible] gives [illegible] Arnold, Vedic Metre, p. 78. ¶ 129 who accepts the same instances as already cited for Lanman. Çr̥ṅge [illegible] is our only addition thus far to the list.

The combinations [illegible]

carmaṇīva (VI. 8. 3^c), dampatīva (II. 39. 2^d), nr̥patīva (VII. 104. 6^d; X. 106. 4^b), patnīva (I. 122,

[illegible] Pada division, śravāsā-iva is correct: if new-[illegible] as GMB. takes it, we must divide śravāse-[illegible].

In X. 95. 7d Yamī says to Yama:
vī cid vṛheva rathyeva cakrā, and in 8d-[illegible]
[illegible] might rather be explained as containing vā for iva, or with the Pada text as instances in [illegible]
Akṣī iva of III. 39. 5b would seem to favor the former explanation in the instances cited. [illegible]
[illegible] iva (I. [illegible]), [illegible] iva [illegible], bṛhatī iva (I. 59. 4a), but also [illegible] (VII. 95. 3a).

[illegible] instances [illegible] in [illegible]

tira vi Vpira vitrysira carrā.

As cakra is both masc. and neut. in

ā [illegible]

[illegible] in comparing [illegible]

[illegible] To us, the com-
[illegible] and the normal usage in comparison,
[illegible]
imperative.

In Ṛ. 3.9.7 we have, in an Agneya-similé-
[illegible] where the Padapāṭha has kṣāma-iva and
GWB. takes kṣāma as the sing. of kṣāman.
[illegible] their [illegible] kṣāmā [illegible]

ksam [illegible] X. 21[2].—

Dyāvā iva Kṣāmā vidhāmi [illegible]

[illegible] Pavatra [illegible]

Sāyaṇa's explanation is accepted by GW., and LRV (II. p. 50). admits it as probable. We consider it the best interpretation offered for the passage. Kṣāmā then becomes an example of the elliptic use of the dual, an equivalent of rodasī or of dyāvāpṛthivī, of which the expression samajanti rajāṅsi can most literally be predicated.

Again in X. 106. 10[d], in a hymn which is another series of such comparisons of the Aśvins, we have

Minātevā [illegible]

Na [illegible] [illegible]

The Padapāṭha divides Kṣāma-iva. GW. as before considers this the sing. of Kṣāmau. PW. GRV. is this time in harmony with it, rendering—

[illegible]

[illegible]

(strung non-sense [illegible]. [illegible]

Ludwig's Die Rāmāyaṇa schwierigkeiten [illegible]

[illegible] weiter [illegible] [illegible].

Sāyaṇa again writes Kṣāmā, but [illegible] this by Kṣīṇā gāuḥ, deriving Kṣāmā from the verbal root Kṣī, and commenting as [illegible]

[illegible] earth discovered. Kṣāma is again the world-[illegible] deva, an invocation of [illegible], and he is [illegible] with [illegible]; as Earth [illegible]

[illegible]

that grazes the grassy ground." (Cf. sūyavasād I.164.40 and Sāyaṇa's identification of this word in our passage, from the radical ad). The Agnis are [illegible] [illegible] distinct divinities of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with [illegible] [illegible] [illegible] of [illegible] —

[illegible].

There are then in RV, 130 cases of this dual compounds, [illegible] [illegible] [illegible]. Of these 9 [illegible] with the Agnis, 3 with [illegible], 2 with [illegible] and [illegible] each with adhiṣavaṇe, [illegible], [illegible], pitarā [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] dhāne — a total of 115 in which both terms are sim[illegible] [illegible] 4 of uṣāsānaktā, 2 each of indrāgnī, indrābrahmaṇaspatī and indrāsomā, 1 each of indrāvāyū, ulūkhalamusale and dyāvā-

[illegible] is a dual demonstrative. Of [illegible] stances [illegible] have been [illegible] the [illegible] -ane [illegible], [illegible] -ca [illegible] marin mamūca, yanir ammiçca, vāruṇ-pūṣā ca have one each — a total of 28 in which the first term is a [illegible].

It may then be stated as a general principle that a dual or a conjunction pair of singulars in the former term of a simile is followed by a dual in the second member. The principle may be stated yet more generally — Both terms of a simile are usually in the same number — but with this wider generalization [illegible].

The principle is obviously natural, yet it [illegible].

1st. A dual in the first term may be followed by a singular or plural in the second,

(a). [illegible]

[illegible] in X. 1.3.3 [illegible]

we find this [illegible] diagram.

Dānīn iva deva'tr dāditi hna.

It would be an easy [illegible] it read

[illegible]

[illegible]

bhiṇ stutibhiṣ ca dhyate, devān icchato

[illegible]

The phrase ātmā vātas [illegible]

In I. 183, [d] we have

[illegible]

Here the image of the Gerino flying through the heavens in their chariot is naturally compared to that of a bird. The more formal comparison of spirit in chariot with air in engine is lost in the more general idea in which Gerino and chariot together become as a great bird.

[illegible]

[illegible] permanent [illegible] [illegible] [illegible] [illegible] [illegible]

The same phrase is attributed in that [illegible] [illegible] the heart of the chariot [illegible] [illegible] from the elevated [illegible] [illegible] [illegible] in the collective [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

he grammatical number of jaṃmani —

[illegible]

or of the equivalent voçanā, but use either the singular collectively (cf. RV. V. 33. 3d, śárā ṇām of 2b), or the plural. In I. 144. 3d, — vā[illegible] á jaçmin — we see the plural is used [illegible] a single verse. Cf. also I. 2[illegible]

[illegible]

[illegible], usually pronouns, where the acts indicated of these objects, e.g. I. 95. 6.

Ōṅkō vā vāçvā ṅkō vā [illegible] Either the utterer of a may be, according to Āçpaya, ahaṃ or vāçiṃca, or [illegible] dṛṣṭavānsāṃ or avanī, but more likely the second, i.e. dṛṣṭavānsāṃ, from the utterer's point of view. In a the comparison of mene is regular, but in b we have not a precise [illegible]

[illegible] with [illegible] vāç-ā, but rather the entire [illegible] is a modal adjunct of [illegible].

2d. Conversely, a singular or a plural in the first term may be [illegible] dual in the [illegible].

[illegible]

[illegible] the same.

See III. 18.1 we have

[illegible]

sákheva [illegible] pitá[illegible]-a sādhiḥ.

Here the meaning of pitárā excludes the singular [illegible] of the [illegible] comparison, but the [illegible] dual is [illegible] and [illegible] the [illegible] of this case. [illegible] although (op. cit., p. 73) [illegible] pitarā as pitare-va and the pitare as an ar-[illegible]

[illegible].

In [illegible] 2.5 we have

svādhyò vi dúro devayuté

śiśrayur rathayúje devátāte

[illegible] śiśrayur vá mātṛ́ā rehāṇé

sám agniṃ vá vimanyúm ájan.

The contrast between a and b svādhyò devayuté and rathayúje is normal but in c we have the dual form mātṛ́ā rehāṇé. The singular form associated with the dual naturally points to mātárā as an abstract dual like ubhé in the preceding instance (so GWB), or leads us to seek the explanation of the dual in the metathesis we note. The tradition is the course taken by the commentators; thus Sāyaṇa explains mātárā as the jaṭā and kaṭaka, and Ludwig as dyāvā-pṛthivī. In either case the dual is equally imperative.

In X. 89, 2, we have

sá sūryaḥ ṣáṛy ukṣ̄ vāráṇay

[illegible]

cakrā may be explained as either masc. or [illegible]

seem to be unexpected here. Our best com-

[illegible]

ákṣo vaç cakrā samáyā ví vāvṛte

[illegible] B. takes cakrā to be plural, as the

wheels and a chariot it would be with

a plurality of wheels [illegible] single wheel.

[illegible]

[illegible]

[illegible]

[illegible]

I. 181. 4 [illegible] cakrā [illegible] pānti [illegible]

[illegible]

[illegible]

X [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] possibility that all these are [illegible] due to the comparisons of plural subjects. [illegible], however, strongly prefer the dual, as the exception is the normal one.

[illegible]

hatī iva pūnávi pódasī [illegible]

[illegible]

[illegible].

In X.59.1 we have

[illegible] ā́yuḥ prataráṁ návīya

[illegible] krátumatā [illegible].

[illegible]

[illegible], His ce. Sulandine [illegible] received has been carried forward as the charioteer by a principal driver of the car. [illegible] Krátumantā as a [illegible] and Krátumantā, and L.N.J. (5.516) considers this "[illegible]". [illegible] concerning are the two [illegible] "eyes of the body" and understands this "figuratively for the eyes of the body". If this [illegible] forms build upon the weak stem instead of the strong are so ill attested that it would seem preferable to [illegible] another [illegible] furnished by the [illegible] of Ā.Ī. 12.8c — samānáin cid rátham rātasthivā[illegible] ti: tvaim manter[illegible] a co[illegible]mon car, i.e. the king or warrior and the charioteer.

Our example seems sufficiently to attest

[illegible]

a car"; and thus to give a reasonable [illegible]

[illegible]

This idea finds familiar later [illegible] not seem to me to be it. So in the case of [illegible], we have an instance of the [illegible] [illegible] (I. 181. 3c), of the Agrimas and one blind of [illegible]

etc., in the dual are applicable only to commodities or objects or used in a wide comparison. The familiar diminutive patimān does not occur at all.

[illegible]

[illegible] dual in [illegible]. [illegible]

[illegible] [illegible] áu

" nom. VII. 53. 5[b]

*ártnī, acc. I. 1. 3[b], medhā ca

* [illegible]

gandabhāu, nom. XX. 136, 2[d], muṣkā ṣṭhīyāu.

gávau, acc. VII. 95. 2[b], gṛdhrau.

*cakravākā, acc. XIV. 2. 67[b], dámpatī,

dhenū, nom. IV. 22. 7, dhenāpṛthu,

víṣau, acc. VII. 95. 2[d], gṛdhrau.

ṣakuláu, nom. XX. 136. 1[d], muṣáu

[illegible]

- mṛtyuṣ ca nirṛṣ ca.

pákhāyau, nom. VI. 42. 1[d], 2[a], āvau.

pammātárau acc. XIII. 2. 13[b], ántau.

* [illegible]

[illegible]

[illegible] VI.

áçvā.	acc. VIII. 4.6 ^{b} = RV. VII. 104.3 ^{b},	indrāsomā
cakrā,	nom. XVIII. 1.8 ^{d} = RV. X. 13.7 ^{d},	yamaç ca yamī ca
" ,	nom. XVIII. 1.9 ^{d} = RV. X. 10.8 ^{d},	yamī anyaç ca,
[illegible]ṣṭā.	nom. VIII. 4.6 ^{c} = RV. VII. 104.6 ^{d},	indrāsomā
yamī,	nom. XVIII. 3.38 ^{b} = RV. X. 13.2 ^{a},	havirdhā

Of exceptions involving the dual we have only -

íreva nópa dasyati

[illegible]

rdevāú paváśināv iva

[illegible]

Lise [illegible]

[illegible]

[illegible]

The [illegible] - [illegible] samy [illegible].

Here the comparison - in a and b are [illegible]

[illegible], but the change in c to [illegible] is [illegible]

The Ill. gives us 130 rduals that we consider established, under the general-

That is, in the rdual [illegible] in the other numbers above the Ill. show a [illegible] similar accompanied with [illegible]

207 comparisons with *iva* and 315 with *ná* – a total of 522 – found by actual count in the first book alone of the RV.

These figures give a striking illustration of the difference we have already [illegible]

[illegible] language and we [illegible]

These figures [illegible] to our [illegible]

[illegible] summary of §6 of Chapter I.

[illegible]

[illegible]

ing instances — the principle [illegible] modified
as exceptions to the general numerical
concord of the two members of a similes, as

[illegible]

(1) skándhāṅsīva kúliśenā vívṛkṇā
áhiṃ śayáṇa upaprík pṛthivyā́ḥ, I. 32. 5 cd.
It is Vṛtra, dismembered and cloven to pieces, by
weapon of Indra that is the subject of the

(2). ṕ́ṛṇa rāraṇdhí no ṛṇā́
gā́vo ná yávasaṃ ā́ ;
máṃsa iva sā́ kṣi̇ I. 91. 13.
Compare familiar with the [illegible] of cows

(3) yā́ḥ kukṣíḥ samapā́tamaḥ

āpas is śiśuvat tāntum.

(5) rātso ná vrajáṁ sy ùṣā ávar támaḥ, I [illegible]

(6) hiraṇyakeśo rájaso visāre
śír dhúnir vāta iva dhrájīmān /
çúcibhrājā uṣáso návedā
máçaovatīr apaçyáṁ ná sattáṁ ॥ I. 79. 1.

In 5 Agni is compared to a "[illegible] wind,"

the comparison of d - "like dancing damsels, active workers and true" - refers to Agni "on

[illegible]

[illegible]

.. ā́ no bráhmāṇi marutaḥ samanyavo narā́ṃ ná çáṅsaḥ sáv[illegible]i gantana, II. 34. 6.

As the plural of the abstract—narā́ṃ ná çáṅsāiḥ—is used in I. 173. 9 and 10, it would seem better to take narā́ṃ ná çáṅsa here as concrete. [illegible]

[illegible]

[illegible]

sage is to make sindhavo agné the first term of the comparison and aktúr in the sense of [illegible]

[illegible]

[illegible]

[illegible]

anuśāsya – and the wise – śāsma.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

As a father (takes), a son, the wise, his own
take you, O Maruts.

(6) tám nā vasantī ādityā
víśvo nā tṛṣṇájam mṛgám I. 105. 7, cd

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Our last citation from the RV. illustrates the value of this principle in exegesis.

(8) In I.73.3, we have, in an Agni [illegible],

devó ná yáḥ pṛtivīm viśvádhāyā

[illegible]

purabhūdaḥ śarmavádbhir ná vīrá

[illegible]

and in III.55.11, in [illegible], we have a, b and c repeated, the latter two litteratim (but with úpa kṣetí in b). The difficulty of the passage lies in c alone, as the comparisons in b and c are normal. The translations vary considerably in [illegible] b [illegible]

Beiden die sich vom [illegible] [illegible]
und die letzten – [illegible]

[illegible]

[illegible]
his institution [illegible] [illegible]

Not only [illegible]

[illegible] in their renderings, but even the [illegible] translator renders the two passages quite differently. So far as the formal simile [illegible] [illegible].

In the hymn I.73, we find the first three stanzas made up of a series of similes having Agni as their subject. In stanza one Agni is [illegible] and ātmā́; in three to devó, rā́jā, nā́rī, all ten [illegible]

[illegible] pelling reason for the sudden shift. We find no such reason either here or in III.55.21 where we have only the two comparisons rā́jā and nā́rī.

[illegible] the hetamutiāz and [illegible] smite-
of [illegible] Dīrī [illegible] [illegible] is [illegible]
excitine in the [illegible] of [illegible].

(Also [illegible] Ami) [illegible] an [illegible] quick [illegible] qua-
dricon [illegible] as a [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]

(Ladi) [illegible] an [illegible] quick [illegible]
dricon [illegible] as a [illegible]

IV.

[illegible]

(1) [illegible]

bhūmiṣca nirātakṣatam /
tardrám tád adyá parvadā
samudrásyeva sroṭyáḥ I. 32,3.

The word sroṭyáḥ is found twice in Vedic. Cf. RV. III. 33.9; X. 104.8; AV. IV. 26.4; VI. [illegible] VIII. [illegible] X. [illegible]

N. The plural followed by a singular.

(1). sám radhvaráyopáso náranta
dadhikrāveva ṣúcaye ṣadāya /
parvācīnám vasunídam bháyam me-
ádham iváçvā vājina ā vahantu ṛ. III. 16.6

Dadhikrāvan is singular tantum.

(2). súryo dívam iva ṛgatvāya

[illegible] XX. [illegible]

[illegible]

In all the other cases in which the [illegible]

are as follows:—

1 [illegible] V 2[illegible]

(2) áhacitaḥ hvá ṛátaḥ

sukharṓ vasatḗ iva. VI. 83. 1.

3 [illegible]

iṣṭā́m iva páim namaḥ. VII. 56 4.

[illegible] VII [illegible]

ṛṣiprā́m ṛṣá iva bhójanā́m. VIII. 8. 7.

(5) té 'dhaṛā́ṅcaḥ hvá nāvam ā́ṭa

[illegible] nā́ur iva sā́ndhanāḥ. IX. 2. 19.

[illegible] XII. [illegible]

[illegible]

In this [illegible] I propose to consider the various dual [illegible] Soma implements or utensils connected with the preparation of the Soma, the fire-sticks, parts of the chariot and cart, sacrificial utensils [illegible] implements [illegible] doubtful instances and closed with a study of the Vedic dual in the light of the Vedic passages themselves.

Citations from the [illegible] literature [illegible] the [illegible] support the position that the dual and plural are to be strictly differentiated in the case of the soma implements, etc. A possible explanation has been [illegible] for the [illegible] of usage. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] are always two in number, except in mythic

and [illegible] [illegible] where the figure [illegible] [illegible] [illegible] [illegible] to the [illegible] [illegible].

[illegible] [illegible] have been found difficult [illegible] [illegible] the [illegible] [illegible] [illegible], because of the indeterminate character of many of the passages. The [illegible] [illegible] again shows the probability of the correct use of the plural in a number of cases.

We think it has been shown that the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the plural when the [illegible] of the [illegible] is [illegible].

[illegible]

We shall consider first the press-stones. In the R.V. we find ádri used [illegible] in this sense:

1\. [illegible]
tā́ hí ádrī dhiṣáṇāyā upásthe, [illegible]
[illegible]
[illegible].

2\. [illegible]ejā́te ádrī [illegible]thām. [illegible]

3\. yujyā́tām ádrī adhvarásya péçaḥ. VII. 42.1d

Grā́van is found but once in the dual and that in a comparison of the Açvins (II. 39.1a):-

4\. Grāvāṇeva tad id arthaṁ jarethe.

Also pāṣyò is found but once:

5\. úpa tritásya pāṣyòr
ábhakta yád gúhā padám. IX. 102,2ab

In no. 5 we have the press-stones of an individual sotár — Trita — and in nos. 1 and 3 [illegible]
[illegible].

[illegible] the [illegible] radar [illegible] a [illegible] influence [illegible]

[illegible] with two stones. [illegible] [illegible] known

6. yád uttara dváv ishavaç ca Khádatah. V. 79. 2b

[illegible]

[illegible] Hillebrandt Ved. Myth. I. 154, n. 1 gets a

emendation making uttara vocative and emend-

ing [illegible]. [illegible]

a violent change to put an accent on [illegible]

[illegible]

[illegible] to be, it is [illegible]

[illegible] a reference to an [illegible] and a [illegible]

[illegible] stone, hence a doubt is implied.

7. [illegible] ārdhvayām

[illegible] ārdhyāṁ VI. 138. 2cd

8. etāú grā́vāṇāu sayújā yuṅdhí cármaṇi, XI.1.9a

9. gṛhāṇá grā́vāṇāu sakṛ́tāu vīra háste, XI.1.10a

give little weight either way, as the [illegible]

[illegible]

[illegible]

[illegible]

Kāuçika [illegible].18 and Sāyaṇa explain grā́vāṇāu.

[illegible]

(21) [illegible] actual [illegible]

[illegible] used [illegible] their [illegible].

On the other hand ádri is found in the plural with the meaning 'press stones' 63 times in the RV. and grā́van has 28 pl. in the RV. and 6 in the AV. Ádri has no dual or pl.

[illegible]

[illegible]

[illegible]

that in many cases (a plurality) [illegible] are [illegible]

ng the soma, [illegible]

[illegible]

[illegible] IV

[illegible]

2 [illegible] śava śmaśāna ādhiṭhiṭ it. IX 10.7.d

[illegible]

[illegible] śarad śadivarṣin śaṅkśava śindhuṃ. it. V. 37.2

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] śiśvaṇīva śi śiśu. [illegible]

[illegible] in RV. VIII. 27.1, it is [illegible]

Śrāvāṇo bhadrin adhvani

[illegible]

[illegible]

X.

[illegible]

[illegible] a [illegible] [illegible]

[illegible] (sc. carmaṇi) caturvarṇaṃ prādiṇumā-

trāṇ ādhvasāṇṇ āsanamabhiṣāṇ aṇmanab-

hañcaman/15/ tam abhisammukhā śravanti [illegible]

[illegible] [illegible] [illegible]

this fact the stems are placed face to face [illegible]

[illegible] or at least [illegible] [illegible] known to the [illegible] [illegible] existing side by side [illegible] a press with a double [illegible] grammatical number of the three stems in each citation has an actual warrant in fact.

Among other words connected with the [illegible] of the horse is that "ΠΑΞ ἱππικὸν adhiçavaṇṇà in N. II 21. 2[ab].

> sútra a.tár iva jaghānā
> adhiçavaṇṇà kṛtā
> "Three like twain butchers
> the adhiçavaṇṇà are made ready."

Both C.P.S. and K.P.S. define adhiçavaṇṇà as "Die beiden Seiten des Sattels". Yāsaṇa gives it by adhiçavaṇapīṭhake. The word is usually considered a clear [illegible] of [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. mantí [illegible] āirc [illegible] . III. 55. 20 a.

2. [illegible]

[illegible] III. 28. 9

[illegible]

[illegible]

[illegible] . [illegible]

3. [illegible] [illegible]

[illegible]

6. āsarji pātiṇo pitrā

[illegible]

rdivāc hṛṇāṁ [illegible] nirṣṭiṇ [illegible]

uṣastāṇaṣin camvor [illegible] [illegible]

8. hāri ohaçaṁ kṛṇuti nāhāc hāya

uṣastire camvor hrāma nirṣṭiṇ.

9. ves nā druçac camvor āvadad dhāriṇ.

11. vṛṣeva pṛthā hāri Kōçam ārṣan

[illegible]

hrīlaṁ camvor ā viça hṛṇāmāna.

3. ā vacṣnoi camvor hṛṇāmāno.

hāri prava camvor hṛṇāmāna.

[illegible]

[illegible]

IX. 10. 12c – where it is identical with R.V. I. 164. 33 above.

In nos. 1, 3, 7, 8, Yāgapa sāmavēda-cantā as cosmic, meaning Śānti-pāṭhaṭ; in 4 and 6, as abhiṣavapavitrāṇi and all the others as vāni-

[illegible]

[illegible] cantā occurs 14 times in the R.V. Yāgapa [illegible] thus in III. 4. 4; VIII. 2. 8; IX. [illegible] 12. 7; 97. 1; 37. 11; 98. 5 as [illegible]

in VIII. 82, 7, 8 as śānti; but in IX. 2. 6 as [illegible]

[illegible]

[illegible] as there an [illegible] spirit, not [illegible]

the [illegible] [illegible]

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[illegible]

[illegible] – [illegible]

[illegible]

[illegible]

[

[illegible]

[illegible] separation of the [illegible]. The [illegible] in IX. 65. [illegible] – [illegible] [illegible] [illegible]

[illegible]

and in [illegible] VII. 14. 1a –

[illegible]

In all these passages Rāgaṇya remains [illegible] as a term for distant distance, connecting it in IX. 65. 1 directly with Nirukta – "the price of heaven and earth". RV. takes IX. 65. 1. in this figurative meaning, making [illegible] "ceiṇ qui [illegible] les [illegible]".

S. [illegible] accounts that the [illegible] are the [illegible] parapatchakara, a term as [illegible] by Ap. Ś. [illegible]

[illegible] the [illegible] [illegible] and [illegible] in [illegible]. The

[illegible]

[illegible]

[illegible] in R.V. 18. 101. 14[b]. (Sec. 21 [illegible]).

[illegible]

the R.V. has 13 kl. and 2 drs. The hand is used

In VII. 63. 2[d], we have the single word,

[illegible]

In III. 35. 2[b], we [illegible]

in VII. 34. 4[a], we [illegible]

[illegible]

This word seems to indicate that [illegible]

was used because the [illegible] hand, [illegible]

[illegible] or [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

nil ná ráduidiomm éxiamnita étiam,

[illegible]

[illegible] uno am Ríoraí, in do dir Éireann [illegible] cidai Ríoraí Éireann Éireann [illegible] "ta lhi uroi dunai do a [illegible] at tin [illegible]".

(RIV. I. 210, comparing Aitta Éitaná in VIII. 33)

[illegible]

[illegible] Hence!

and inspires the [illegible]!

Tempus, stuttering [illegible].

[illegible]

Ladies protest as a [illegible]

You dear widest, "the [illegible]" is [illegible]

[illegible]

[illegible]

1. [illegible] VI. [illegible]

[illegible]

3. [illegible]

[illegible] X. [illegible]

The word is found twice in the plural.—

1. [illegible]

[illegible]

[illegible] I. [illegible]

2. ní ṣū namā́timatim káyasya cit

[illegible]

ugrā́bhir ugrotíbhiḥ I.129.5^a-c

[illegible]

[illegible]

yā́viryāṇi nirmathyáte vásu X.8.20

[illegible]

[illegible]

[illegible]

[illegible] mārgeṇa [illegible] .

ṣṭhāṭaḥ anāvṛitāir in [illegible]

to the digvatāir, and no [illegible] ,

dvīpic and [illegible] These [illegible]

on the common - ālīḍhā tejoyuktāir

[illegible]

[illegible] ,

asvādivṛitāir mārgaṇāir [illegible] or tejoyuktāir

gamanasādhanāir yajñādimārgāiḥ .

Of the second passage LRV. remarks "arāṇ-

this is not not falsh fin agnibhiḥ" .

As Sāyana has no real connection with the

arāṇi , the second reference is obviously due

entirely to the figure used in the [illegible] .

Hence the literal meaning is considered not to have

any connect to the literal sense, for the usual

the [illegible] usage would have been retained

as to the [illegible] meaning of the word and

nothing itself.

In the former passage is in an Agni hymn, the words [illegible] abhir arāṇebhiḥ are quite [illegible]. [illegible] literal and noting that the subject ? dāsti is indefinite, to consider that the plural is due to the [illegible] subjects [illegible] as a rule. This would imply association [illegible] [illegible] [illegible].

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] of the former ? case. [illegible]

1. [illegible] AV. XIV. 1.11c
TS. X [illegible]

2. ṣúcī te cakré yātyā. RV. X 85.12a; AV. XIV. 1.16a; RV. X. 85.16a.

3. dvā́ te cakré sūrye. RV. VIII. 5.29c; AV. XVIII. 1.8d; RV. X. 85.16b; AV. XVIII. 1.9d; RV. X. 10.8d

4. ubhā́ cakrā́ hiraṇyáyā.

5. [illegible]

6. téna vā́ vṛha rátheva cakrā́.

7. [illegible] RV. I. [illegible]

8. [illegible] RV. X. [illegible]

For reasons for accepting 5–8 as duals, see pp. 144f., 155f.

9. rátheva cakrā́ hráti yanti mádhvaḥ RV. I. 180.4d

10. satrā́ te ánu krīḷatā́ —
víṣvā cakréva vāvṛtuḥ. RV. II. 30.2bc

11. [illegible]
anyám-anyam úpa tiṣṭhanta pā́yaḥ. RV. X. 117.5c

As has been shown in Sb. 102–7, the last three [illegible] a natural pair of wheels [illegible] in combination with a plural. As [illegible] plurals here due to the plural subject of [illegible].

Undoubted plurals also occur. Thus—

[illegible] I. [illegible]

[illegible]

RV. I. 118, 2[b]; 157, 3[a]; 183, 1[b]; IV. 36, 1[b]; VIII. 58, 3[a]; X. 41, 1[b]; 85, 14[b] and AV. XIV. 1, 14[b]. In RV. VI. 62, 10[c]=

13. ántarāiç cakráis tánayāya vartír we have [illegible]

[illegible]

RV. is that in IV. 31, 6[b]—

[illegible]

Tāyana seems to have been puzzled by this plural as he glosses it cankramaṇāni karmāṇi ca, i.e. "gings about and deeds". Ludwig,

[illegible]

In RV. I. 164, 3[b], 12[d] = AV. IX. 9, 3[b], 12[d], it is saptácakra

and in the latter passage [illegible] also [illegible]
[illegible]. [illegible] AV. XI. 4.22[a] the aṣṭácakra is explained by the com-
[illegible] ékacakram in RV. I. 164.2[a] and AV. IX. 9,
2[a]; X. 8, 7[a]. In RV. II. 40.3[b] ámāpūṣaṇā have
[illegible] as [illegible] [illegible]
[illegible] ṛtála 2 AV. XIX. 53.2[a].

It will be noticed that all these chariots
[illegible] metallic [illegible] and [illegible] usually
[illegible] [illegible] also, that áksi is singulare tantum in
[illegible] three [illegible]

[illegible]

the usual in RV. and does not seem in AV.

1. ṛṇór ákṣaṇi yá cakrṣé I. 30 14c

2. ákṣo yá cakrṣé gótra bṛhán. VI. 24, 5a

Both passages refer to Indra's chariot.

In RV. III. 53.17, we have

ṭhikrán gótrā bhṛmatā́ ríṣṭa ákṣo

yéṣā́ ví vaṣṭi ánu sūnṛ́tā́ ví ṣṭā́,

inverse hātalyā́ vadhū́ta gā́ttor

(viṣṭhānma ṣṭhā́ ánu ṣṭā́ ṣṭā́).

The context shows that the hātalyā was a part of Viśvāmitra's chariot. Sāyaṇa's gloss is ṛṣṭhāna, "wing, side of a chariot's pole, pins" may be correct

In RV. VII. 69.3d we have

ví vāṇ rátho vadhvà yádamāno

ṭhitam dhā́ hātalyate vatanīṣṭhyam

Here c indicates that this is not the usual

three-wheeled chariot of the Aśvins, the rather that of their bride Sūryā. In the latter is two-wheeled in RV. I. 30, 18[c], 20[a] and in RV. VI. 41, 2[a], 3[a]. The reference to metaphysical [illegible], Pischel is wrong.

In RV. I. 37. [illegible] under the name
ṛṣé [illegible]

Sāyaṇa's explanation of anīkyè see p. 35
[illegible]
Sīṓ usual meaning is singular and it so happens that ṛṣé is dual only here for either Veda.
[illegible] RV. VII. 53. 17[b] refers to that of Viśvāmitra's chariot, drawn by two oxen (gávau) and that of RV. VIII. 5, 29[b] is the golden pole of the Aśvinā' chariot, drawn by hrusitáp 3 avo váyas (33[a]). The sing. of the former indicates the meaning "pole, tongue"; that of the latter is to

circular reasoning. The sing. ἡ ἀν. VII. 8. 25 is anticipated again by "ἰσῶς". The dual here may

In this same passage (VII. 8. 9) we

[illegible]

and the set different meaning attached to the word in Ṛ. 2.1.8.2 and 6.6.4., where the implement is brought into use in [illegible]

the name given to at least two or three different implements, all having, perhaps, a general resemblance to one another, but having their special uses, & that Sāyaṇa's is most [illegible] to the number and to the immediate context.

vāṇī Ṛk. I.119.5

rátnaṁ vāṇī́ṁ ṛ́ṇvatir aṅga śávasā́ṇvam.

GWB. define vāṇī — "Wagenschwenger, andere die Bieder (?) zu [illegible]".

[illegible]

GRV. [illegible]

LRV. [illegible].

[illegible]

[illegible]

RV. X. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

offering [illegible]. [illegible] elsewhere is [illegible],

once in RV. and seven times in AV.

Here may belong the unknown ἅπαξ εἰρημένον rapsúdā of RV. VIII. 12. 12^b –

mahī́ yajñásya rapsúdā.

GRV. "[illegible] des Opfers [illegible]."

LRV. "Die beiden groszen [himel und erde] sind die freudengebr des opfers."

[illegible] The two weights were measured then the [illegible]

[illegible] does not depend [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Other [illegible] [illegible] [illegible]

ártnī [illegible] [illegible] [illegible]

ártnī imé vispharánti amitrān — RV. VI. 75. 4d

uthé ártnī iva jyáyā — RV. X. 166, 3b

" " " " — [illegible] 3b

Nakṣyè [illegible] [illegible]

[illegible] — RV. [illegible] 13. 5b

[illegible]

[illegible]

1) vátānāṁ vā kānto ánasā sumādyo. RV. IV. 2. 7 c

2) [illegible] RV. VIII [illegible]

3) [illegible] IX [illegible]

4) sáṁ ī vātānāṁ vā bhúmiṁ anejata. RV. IX. 7. [illegible]

5) [illegible] RV. XX. 129. 7 cd

[illegible] the others a part of rice to avoid the [illegible] [illegible] wherever [illegible] is [illegible].

And [illegible] [illegible] [illegible] instances [illegible]

yó áṇvamam amā́ā agnim ájanta RV. II. 2. 3 c

[illegible]

[illegible]

ŚBB. traces the language under consideration = Śrauta,
in chapter from "Ṛes. Ṛsy." and cites Śāṅkhāyana-
madhya. divo. nirītaḥ śrṇvir agnī.
Śāy. . atyantamūrdhv. ātmānaṃ. meghasaṃ.
LRV. Ist Indras Keil und der zu sprengende Fels gemeint
Berg. II. 5 Anm 195. the two metres, anuṣṭubh (Ch. 1.

The word avāṅ, in lines 10 along from i.
linear in the Śrauta in the RV. The GP. has
no singular such two numbers, the metre,
this is a form due to [illegible] in the RV.

26 instances :-

[illegible]
[illegible] in I. 70.6 [illegible]
VII. 95. 6 [illegible] Śrāvaya. Dhārā is found in I. 128. 6 -

[illegible]

VIII. 39. 6c (drávinasas) and IX. 10. 6a (matīnām).

[illegible]

yásya drāvā mánuṣ [illegible]
devēṣu dhiyá ānajé

where yásya = índrasya. The meaning of

all the commentators. Ludwig considers

drāvā as an instrumental sing. and yásya

[illegible]

So in the very remaining volume, VIII. 5. 4c

[illegible]

ákha drāvéva varṣatīnaṣ.

[illegible]

[illegible] seems common in the Āgvin [illegible].

[illegible] the verse [illegible], seem

[illegible] (I 13. 6b. [illegible]

IX. 5.5^{b}; X. 70.5^{c}; 110.5^{c}; and both of those in

[illegible] X. [illegible]

Āpti or Āpta mumma and upa [illegible]

[illegible]

[illegible] — VII.

17.2^{c} occurs in a mixture to liquid and [illegible]

[illegible]

[illegible] V. 319 [illegible]

[illegible]

[illegible]

[illegible]

(See Roer and Sewell [illegible] II. 278 for Source

[illegible]

[illegible] attaca, genacht; [illegible]

[illegible] machen [illegible].

The assignment of these words in Sk. [illegible] is: eastern, east; southern, [illegible]; western, west; northern, [illegible].

The remaining stanza (XV. I. 130-38) refers to the dwarf - antár áçmani - that concealed the ýax -

[illegible]

[illegible] reference [illegible] and in three of them we find that these mythic doors are clearly regarded as plural by the ṛṣis, thus in VI. 8.5[d] duro víçvah, I. 30.5[a] duro ṛṣvír and X. 139.1[b] duro áçvavajitam.

All the other passages would then appear to be normal.

The two singulars of the AV. IX. 3.22[d] and XIV. 1.63[c] are shown by the context to refer each to a single door of a house.

We have next to consider the other instances of the weak plural. Two of these — I. 88.5 and VII. 2.5[d], both in Ṛṣi hymns — refer to the doors of the sacrificial hall; two — II. 31.21[d] and X. 120.8[d] — have a modifying víçvas; two — I. 68.10[c] and II. 2.7[b] — are in plural comparisons;

sis are figurative — two (I. 69.10[c]; 113.4[b]) of divas, three (I. 72.8[b]; IX. 45.3[c]; 94.3[c]) of rajas and me-
I. [illegible]
[illegible] I. [illegible] VII. [illegible];
[illegible] X. [illegible]
[illegible]
remain. The passage VII. 79.7[d] — ví dṛḷhásya
[illegible]
ness that imprisoned the rays of light. It would seem at least as natural in the context to image here a plurality of doors as a single
[illegible]

The other passage — VI. 62.11[cd] is similar:
dṛḷhásya cid gómato ví vrajásya
dúro varṣan gṛṇaté citrarāte.
[illegible]

in turn of a third day. [illegible]
a successive increase [illegible]

[illegible] distinction between [illegible] and tribal, does not break down in the case of Arar any more than in the other words we have studied.

[illegible]

N.Y. Times. In the New Orleans, 1894, Comparative Grammar, was [illegible] in the note Indo-European literature that the distinction between [illegible] was a [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible].

[illegible] *

[illegible]

* In [illegible] Abhandlungen, March 1901, vol. III. fasc. 4, p. 110 ff.

Ch. IV.

The Quest of Comic Chine.

In order to show the great variety in the number of [illegible] in the two Texas [illegible] will be found in Ch. VI. - "The Pilgrim's Quest" and in Ch. VII. - "The Dragon's Lair." As these have no especial interest as comic pairs it was not thought desirable to repeat them here.

RV.

ántau V. 47. [illegible]

[illegible]

árdhau VI. 27. 15d.

ubhāv ardhau śiraṣaḥ pādā asmai

GWB. - "bride weltkälten"

LRV. - "Kopf und Füße, der Füße und [illegible]

Sāy. - Ubhāvau caraca ātmakau m[illegible]

immovable or moveable and inanimate.

tisró dyávaḥ pavítā ápastan

ékā yamásya bhúvanaṃ vivāyáḥ.

The Padapāṭha has upástha and does indicate the dual. Upástha then is made masculine to avoid hiatus. Cf. VI. 57. 2.

dvā yáṇāv ásamā vāmáṃ [illegible]

Krámaṇe

L. 155, 5ᵗʰ.

[illegible] ā dadhāṇe

[illegible]

kṣaṇī nandi [illegible] [illegible]

[illegible] Śaṇṭā. [illegible]

[illegible]

[illegible]

1) mantā [illegible] ML 80:20

[illegible]

3) divās [illegible]

4) hárir [illegible]

[illegible]

[illegible]

dhiṣá.

I. 160.1c, dhiṣáṇe = dyā́vāpṛthivī́ v. 1a

VI. 8.3c, " = ródasī v. 3a

VI. 50.3d, " = dyā́vāpṛthivī v. 3a, ródasī 3b.

VI. 70.3 [illegible] " = [illegible] v. 3

III. 49.1a; X. 44.8c, it is used in like sense.

VIII. 61.2b, It is probably the same, [illegible]

[illegible]

Lev. (V. 43) thinks made must be inst. eq.

IV. 4 ... 160 ; ...

VI. ... The report ... is needless by ...

[illegible]

[illegible] "die ost-und die west-hälfte."

[illegible] in IX. 22. 5c. for the frequent rodasyo. The word is not found elsewhere, but EMB. suggests that in I. 15. 3a and 16 8. 1c rodasyo [illegible] "[illegible] the two [illegible]." Variation here is [illegible] [illegible].

[illegible] the two worlds heaven and earth. [illegible] is [illegible] heaven, the same as found in I. 10. 8b; 31. 3c; 59. 4; 16. 2b; [illegible] 15. 1c. 16. 2c. 17. 3. 6b. II. 11. 9c. 12. 1c. [illegible] 3. [illegible] 5a. [illegible] 9. [illegible] 3. [illegible]; X. [illegible] and XI. 6. 1b.

The acc. is found in I. 33.9[a]; 35.8[a]; 3.10[b]; 5.2[c]; 6.9[a]; [illegible]; [illegible]; 55.[illegible]; [illegible]; 160.4[b]; 173.3[d]; 185.4[b]; 186.8[b]; II. 1.13[d]; 2.5[d]; 5[c]; 15.2[b]; 17.4[c]; III. 2.2[a]; 3.2[a]; 15.5[d]; 38.3[b]; 57.4[a]; IV. 42.3[d]; V. 53.6[c]; 61.12[a]; 85.3[b]; VI. 1.11[a]; 3.1[d]; [illegible]; VIII. 6.5[a]; 17[a]; IX. 18.5[a]; 41.5[b]; 74.2[c]; [illegible]; 80.1[c]; 2[b]; 8.1[b].

The genitive is found in I. 33.5[d]; 59.2[b]; 76.4[c]; [illegible]; 138.1[c]; [illegible]; III. [illegible]; 16.45[c]; 24.3[b]; VII. 6.2[b]; 6[c]; VIII. 72.13[b]; IX. 90.1[a]; X. 1.2[a]; 74.1[b].

The [illegible]

The [illegible]

[illegible]

The dat. [illegible] I. 33.[illegible]

The [illegible] is found in I. 3[illegible]

[illegible]

[illegible] X [illegible]

[illegible]

[illegible]

VII. [illegible]

[illegible]

[illegible] devānām āsvā śaṅkhe, I. 185, 6[illegible]

and

[illegible]

[illegible]adhāsthe X. 17, 6[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ubhāu samudrāv ā́ kṣeti
yaç ca pūrva utā́paraḥ
The steed of Vāta has his home in both the oceans, the eastern and the western.

sicāu, the two horizons I.95.7

[illegible]

sruti X.88.15a

[illegible]

ahám devā́nām utá mártyānām,

[illegible]

[illegible]

It is understood in X.88.1a

dvé ; sruti ; śamīcī , etc.

svadhāyya , 'the holy hymn' . IX. 85.10[c]

[illegible]

ántara ([illegible] [illegible]

(dvás) XIII. 2.5[b] , 3[a] .

śamīn [illegible] ; I. [illegible] , 55[d] .

śáśvat

nom. in V. 18.5[a] ; acc. in V. 20.7[a] ; XI. 5.8[a] , 11[b] ;

XII. [illegible] ; XVII. [illegible] .

In XI. 5.8[a] = prthivīm. devām ca [illegible] 8[b] .

śiśnavrata see page 218

Śūdalguṇṭan see page 242

ródacī.

The word is found in I. 32. 3[a]; IV. 2. 3[b]; V. 1. 9[b];

[illegible]

[illegible] V. [illegible]

XVIII. 1. 25[c] (= RV. X. 1. 9[c]); 3. 65[b] (= RV. X. 8. 1[b]).

The word is found in XVIII. 1. 3. [illegible] (= RV. X. 12. 4[b]);

4. 89[e] (= RV. I. 105. 1[c]).

nāú

[illegible]

ā samudrāú kratúnā ví bhāsi XIII. 2. [illegible]

ā samudrāú vícaṇā vyāhitha XIII. 2. 30.

Sen. V.

The Dual of Conventional Customs
or occasionally Unrelated Clans

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Crustin patinus Hooker drummond

[illegible]

[illegible]

" VI. [illegible]

[illegible]

" X. [illegible]

" XI. [illegible]

[illegible]

[illegible] Rana cultrata Marsh.

[illegible] star [illegible]

W. I. 20. [illegible]

[illegible] of Crater [illegible]

[illegible]

[illegible]

[illegible]

[illegible]vār yánta camūhasi. RV. I. 31. 8c

[illegible]

GWB. takes as meaning nitrāvāraṇā

SRV. " " " two unlike cases

dvā jánā yatáyanta antár ásate. RV. IX. 85. 12c

[illegible]

RV. V

[illegible]

[illegible]

[illegible]

jánmanī RV. I. 141. 1.

[illegible]

M. 12. 8. 1[illegible]; V. 121. 3[illegible]

Tārasa name of his star in the sing. [illegible].

[illegible] āsundayāṇ vrāttyasu M. XV. 3. 5

tryaṅkyaṅ ca vāmadevyāṅ ca tvacyé.

Lit. word is ἅπαξ εἰρημένον.

[illegible]

[illegible]udāvraie varcinvaiṅ çambarāṅ ca VI. 17. 3, 1[illegible]

dṛtí

dvāú ca hastíno dṛtī AV. XX. 131.23.

dhéne

mādáyasva [illegible] [illegible] [illegible] índram

ví [illegible] [illegible] [illegible] [illegible] RV. [illegible]

striyo hí dāsá āyudhāni cakre

kím mā karann abalā asya senāḥ |

antár hy ákhyad ubhé asya dhéne

áthópa praíd yudháye dásyum índraḥ RV. V. 30.9.

Not only in these two passages, but [illegible] dhenā is a puzzle to the commentator. [illegible]

[illegible]

ubhe utiṣṭhau antarikṣapradhi, [illegible] nidadhe khalu. [illegible] Indra, [illegible]

[illegible]

[illegible] Em todas as [illegible]

[illegible]

[illegible]

não haverá harmonia perfeita e [illegible]
harmonia será [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] = P. t. δ. 93 [illegible]

[illegible] ā [illegible] kāl'ayāu cāta [illegible]

Tāṇḍi [illegible] ; [illegible]

[illegible]

may be used for the dual

[illegible]

manthinā (soma and milk or barley-meal),
ā dhāvatā ushasyaḥ
ukṣā gṛbhītā manthinā RV. IX. 46. 4 b

mayū, AV. XVIII. 4. 4 b

[illegible]

Sāyaṇa takes mayū as a meal and explains it as
māyāmantau śabdakāriṇau vāyusaṅgiṇau.

[illegible]

vāsantāḥ māsāḥ AV. XI. 4. 11
grāiṣmāḥ " " " 2 b
vārṣikāḥ " " " 3 b
śāradāḥ " " " 4 b
[illegible] " " " 5 b
śāiśirāḥ " " " 6 b

ἑκὰς τράπεζα ἀγορᾶς ἱερεῖ

[illegible]

[illegible]

[illegible]

vácam RV. VII. 104. 12[b] + RV. VIII. 4. 12[b]

pác cásae sa vácam prasṛdhāte.

[illegible]

ubhāu várṇāv ṣir ugrāḥ [illegible]

LRV. "beiden Kasten"

OMB. "beiden Arten", with reference to tápaças

BRV. I. 117. the two races, gods and men.

" V. 395. the [illegible]

the [illegible] and the [illegible]

LRV. V. 549: "ubhāv varṇāv: [illegible] Menschen und die maghavan bezeichnen".

Grip. [illegible]

[illegible] varṇanāṃ [illegible] tápaças ca, i.e. both classes [illegible], kinds and tapas, desire and devotion, the divinities of domestic and [illegible] life.

rahati RV. III. 1.17c

[illegible]

Using both [illegible] drawing [illegible] "Equal to our sacrifice".

Sāyaṇa: stotrain çastrain ca

[illegible]

KŚRS: [illegible] und [illegible]

KŚ: [illegible] Opferspruch

ŚBr. IV. 3.5. [illegible]

ā-cāru RV. II. 43.1c

[illegible] cāru vadati [illegible]

[illegible] both [illegible] as a Śāma-[illegible]

Sāyaṇa: ā-cāraṇ ca çrāvaṇain ca

[illegible] vāçyatrain ca Vaiçvadevain ca.

[illegible]

Indra is here represented as a Kshatriya or
Kuncolin [illegible]. A [illegible] is the [illegible] and,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (devāḥ [illegible]) [illegible] AV. IX. 9.4 f.

[illegible] vrātakā [illegible] [illegible].

[illegible] AV. V. 3, 3 f.

[illegible]

[illegible] ŚB. GṚ. ŚB. VII. [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

Zimmer's Alt-indisches Leben, p. 103 f.

vrātyābhyām ŚB. GṚ. AV. XIV. 2.3.2

vrātyābhyām vrātā

[illegible]

çá[illegible]

ubhā çáṅsā nu [illegible]

[illegible]

[illegible]

Both sayers = that :- such and that -, neu-

Sāyaṇa taking śūdaya = śani mas quite

a different reḥanatim [illegible] çáṅsā -- śā-

[illegible]

catrū.

[illegible]

caté RV. VII. 18. 22 a

[illegible]

[illegible]

áti drava sāramेyau çvānau RV. X. 14. 10 a

áti drava çvānau sāramेyau AV. XVIII. 2. 11 a

TBr. X. 14. 11 a

yau te çvānau yama rakçitārau AV. XVIII. 2. 12 a

yamásya yau kathirákçī çvānau AV. VIII. 1. 8 c

sāhnātirātrāú, 2n. cip. AV. XI. 7, 12c
sāhnātirātráv íchiṣṭe

sícau (sénāyās) RV. X. 75. 4c
rājeva yudhvā nayasi tvám ít sícau.

suṣṭutí AV. VI. 1. 3c
abhe suṣṭutí suṣṭaran.
Sāyaṇa: bṛhadrathantare sāmanī or
stutaçastrātmike.
Ppp. (m. 1940) has abhe sruti su gatau
i.e. the paths of the rising and of the setting sun.

sūnṛtābhyām AV. XIX. 23. 2c
sūnṛtābhyām svāhā
The two anuvākas of Bhk XIV.

sthūne (çālāyā dvārás) AV. XII. 1. 63b
yā kinsuṭair kumāryàm

ṡhīre derapṡē ṡatā'

ṡōtarā

The group ṡotarā dāiṡyā is found in hymns in RV. I. 138 [illegible] 8 [illegible] 18. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; II. 3. 7 a; III. 4. 7 a; V. 5. 7 b; X. 65. 10 b; 66. 13 a; [illegible] a [illegible] RV. V. 12. 7 a (= RV. X. 110. 7 a).

[illegible] X. 65 and 66 are in Āpri [illegible] [illegible] developed liturgical [illegible] of these hymns place these words [illegible] in the ṡāda, always in ṡāda a or b of the 7th or 8th vc. The hymns X. 65 and 66 preserve the initial position, the ṡāda num- [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] ṡotarā and seven passages — III. 10. 4 a; VIII. 60. 16 a; IX. 10. 7 b; [illegible] 5 b; X. 35. 10 b. 61. d; 63. 7 b have seven ṡotarā.

[illegible]

[illegible] sometimes quinquipia or [illegible]. The dual dotara are variously identified as [illegible] and Aditya, Agni and Vayu [illegible].

[illegible]

study on the Vedic team.

[illegible]

[illegible] are as follows:-

IV. 34.9[b], the primal pair.

I. 174.5[b]; X. 22.4[a], 5[a]; the team of Vata.

III. 35.3[a]; IV. 33.10[b], " " " Indra.

[illegible] 9[b] an ordinary chariot team

[illegible] 3[b], [illegible] 4[b]; [illegible] 6[b] [illegible]

[illegible] to the [illegible]

[illegible]

VI. 2.2[illegible]; 3.5[illegible]; 3.5[illegible]; [illegible]

[illegible] ^{a}; [illegible] ^{c}; [illegible] ^{b}.

I. 75.4^{d} Vātā leam driven by wind.

VI. 69.4^{a}, Indrāni's team.

I. [illegible] ^{d}; [illegible] 9^{b}; VI. 6.4^{b}; 16.43^{b}; VIII. 75.1^{b}; X. 3.7^{c}; 11.7^{c}; 70.2^{b}, 3^{c}; 79.7^{a}, the steeds of Agni.

VIII. 1.31^{a}; X. 107.1^{a}, of the human charioteer.

The [illegible]

steeds of the sun — always hl, and in V. 62.1^{b} said to be daça çatā — or of the sun always hl., or hl. dātra or are used in comparisons, or with numerals, or are indefinite and general.

Of adjectives with a form of ṛçva or equivalent [illegible]

[illegible] and [illegible]

VII. 2.3^{a} ṛçvaso, [illegible]

V. 55.3^{a}; VII. 56.16^{a}, in comparison of the Maruts.

IX. 13.6[a]; 46.1[b]; 87.5[d]; 97.20[b], cmpk. [illegible] cmna drohe

I. 126.4[c]; III. 56.2[a], [illegible] are [illegible]

I. 163.10[d]; III. 32.6[b]; 34. [illegible][a] are indeclinable, in metre.

I. [illegible] in the RV.

I. 177. 2[b] harī vṛṣaṇā 1[d]; vṛṣabhyāṁ haribhyāṁ 3[d]

[illegible] V. 31. [illegible][b]. I. 32. [illegible][a], [illegible][b]. [illegible]

[illegible]

I. 134.3[a] - vāyúr yuṅkte róhitā vāyúr arúṇā,

aruṣa 4 duals, 7 (9?) plurals.

I. 94.10[a]; I. 10.2[d]; IV. 2.3[c]; VII. 16.2[a], all duals, agnés.

IV. 6.9[c]; VII. 42.2[c], masc. pl. agnés.

I. 14.12[a]; 146.2[d]!; fem. pl. agnés. 146.2[d] flames direct?

VIII. 34.17[b], aruṣāso are part of the sahasram 15[b].

VIII. 55.3[d], cátuḥṣatam

V. 52. 5[a] [illegible]

VII. [illegible][b] [illegible].

? IX. 111. 2[illegible] (tridhātubhir ārucābhir rāyo dadire)

[illegible]

árvat 2 du. 3[illegible] ki.

VIII. 20. 24[c], vā[illegible]

X. 105. 2[b],

I. 27. 9[a]; VII. 19. 6[a]. ki. (agnir).

VIII. 2. 36[a], árvadbhir. 27[a] kat kartā indrasya.

X. [illegible]

kartā kartā of 7[b] and dhartā 2 [illegible]

ācī 1 du. [illegible]

III. 30. 4[b], ācī near kartā indrasya.

II. 6. 3[d], ki. 1 kit kartā 6[b]; VIII. 49. 7[c]; 65. [illegible]c indrasya.

[illegible]

I. 3. 2[c] [illegible]

VIII. 74. 14[a], horses drawing the chariot.

VIII. 46. 23[ab], [illegible]

ítrā 6 du. 2 f.

I. 174. 5[b]; X. 22. 5[b] (áçvā near each time): vātaçya.

VIII. 68. 15[a] (hari in 6): IV. 16. 11[c]; VIII. 1. 32[a], chariot-team.

VI. 63, 9[a], rjre (fem. dual).

The two substantivized hemistichs are

VII. 18. 23[c], catvāro.

VIII. 68. 8[b] indefinite in no. [illegible] next

étagva 2 du. (pl. incl. under áçva above).

VII. 70. 2[d], ordinary span in comparison

VIII. 70. 7[c], súryasya.

Only pl. I. 115. 3[b] refers to áçvas súryasya.

étaça [illegible]

([illegible] dual [illegible])

VII. [illegible]

X. 37. 3[a]

X. [illegible]

[illegible] 3 du. (pl. only in X. 34. 11[c] with aṣvān, dice).

IV. 32. 22[a], 23[c], 24[c], índrasya.

[illegible] 1 pl.

I. 94. 10[a] w. aruṣā; II. 10. 2[c]; III. 6. 6[b], a[illegible].

I. 137. 3[b] [illegible]

A [illegible]

I [illegible] [illegible]

I [illegible] pishṭó ṣkam

(IV. 2. 3[a] dual, counted under atyā, agnés, abvaj.

VI. [illegible]

Vul. [illegible]

I. 51.11[b], vaṅkuṭarā = ṭhārī indranya.

gyāvā 1 du. 1 pl. (+1 previously counted).

(I. [illegible]).

I. 35.5[a] pl. pavitur

(VIII. 46.25[a], daça, counted under ṭāçuć).

ṭhāri. The dual ṭhārī is the usual form for the

class of indra.

The nom. dual is found in:

I. 16.2[b]; 84.2[a], 3[b]; 162.21[c]; 165.4[d]; II. 11.7[a]; 16.6[b];

III. 43.4[b]; VI. 57.3[b]; VIII. 1.25[b]; 2.27[a]; 4.14[a]; 6.45[b]; 12.15[c];

25[c]–30[c]; 13.10[b], 23[a], 31[b]; 14.12[a]; 17.2[a]; 32.29[b]; 33.11[a];

34.9[a]; 93.24[b]; X. 44.2[a]; 93.8[b]; 96.6[b]; 105.2[a].

The acc. dual is found in:—

I. 5.4[b]; 6.2[b]; 10.3[a]; 20.2[b]; 55.7[b]; 63.2[a]; 81.3[a]; 82.1[c]; [illegible]

35.5[c]; V. 43.5[c]; VI. 20.9[c]; 40.1[b]; VII. 19.6[c]; 36.4[a]; VIII. 3.17[b]; 4.1[c]; 13.27[c]; 45.39[b]; 70.7[d]; 98.9[a]; X. 49.2[c]; 94.9[a]; 96.1[a], 2[b], 7[b], 8[d], 9[c]; 114.9[d]; 160.1[b].

The instrumental dual in:-

I. 5. 3[d]; 76.3[c] ('WB's agnés is wrong'); 177.3[d]; II. 11.17[d]; 18.4[a]; III. 30.2[b], 6[a]; 41.1[c]; 42.1[c]; 43.2[b]; V. 30.1[b]; 3.5[c]; [illegible] 2[c], 4[c]; [illegible] 28.3[c]; 32.4[c]; [illegible] 6 3[b]; X. [illegible] 6[a]; [illegible] 4[b].

The dative dual in.

I. 63.9[b]; III. 35.7[b].

The genitive dual in:-

III. 45.2[c]; IV. 16.11[b] ('vātasya, but driven by Indra').

The locative dual in:

I. 7.2[a]; VIII. 33.4[c].

[illegible]

The nominative plural is found in:-

[illegible] 2[c]; [illegible] 53.5[c]; [illegible] 2[c]; [illegible] sahasram); II. 37.1[b]; 40.3[b]; 44.19[a]; 47.18[d] (catā daça); VII. 24.3[c]; 28.1[b]; VIII. 1.24[c] (sahasram çatam);

6.42^c (çatam); 33.14^b; 46.7^d; 49.8^a; 50.8^a; 65.4^b; 69.5^a; X. 112.2^c.

The instrumental plural in:–

I. 16.4^b; 101.10^a; II. 18.5^b, 6^b; III. 43.3^b; 44.1^c, 5^d; 45.1^a; IV. 2.2^a; 29.1^b; VII. 29.2^b; VIII. 50.7^c; 93.31^a, 31^c–33^c; X. 112.4^c.

The genitive plural in:–

V. 33.2^b; VI. 27.4^a, 7^a; 33.2^a; 40.1^c; X. 23.1^b.

The word is rarely used of other than the steeds of Indra. The following instances have been noted: I. 30.3^b (háribhyām [illegible]); [illegible] (hárī [illegible]a, sc. açvinas); IV. 15.7^a (háribhyām sómakasya); 48.5^a (hárīṇām çatám vāyos); V. 27.2^b hárī [illegible] [illegible]nām [illegible]); 68.15^b (hárī [illegible]).

There are sometimes periods of repetition in [illegible].

I. 16.1^a hárayas, 2^b hárī, 4^b háribhis.

I. [illegible] [illegible] háribhyām [illegible] and 10, in 5–86 increase by tens to 100, 3a hárī, 7^b hárī.

III. 43.2.[a] náribhyám. 3[b] náribhis. [illegible]

III. 45.1.[a] náribhis 2[c] náryos.

[illegible]

VII. 33.4[c], náryos, 11[c] náre, 12[b] náribhyám, 14[b] náryos.

I. 96. – the Śālivāhana Śāyana – [illegible]

[illegible]

I. 12. [illegible]

[illegible]

[illegible]

[illegible] ÓKTÓ, [illegible]

[illegible] es a [illegible]

[illegible]

[illegible] 752 [illegible] √aç [illegible]

[illegible] √aç [illegible]

[illegible]

[illegible]

[illegible]

prāṇā śārā divyā dhiyaṃ śatāvaṃśa.

[illegible] agnaye [illegible]

4 prāṇā im [illegible]

[illegible]

[illegible]

[illegible] ed [illegible]

[illegible]

[illegible] a di [illegible] - avi [illegible] [illegible]

[illegible] - nes an [illegible]

[illegible]

it. 1 du. 21 L.

[illegible] harita indrasya.

II. 4, 3c, harita, GWB takes as [illegible]

[illegible]

[illegible]

[illegible] 121.13^a; IX. 13.3^c; [illegible]

VII. [illegible] X. 31.8^d; 92.8^a; (pl.,) [illegible].

[illegible] compounded [illegible]

X. [illegible] [illegible].

[illegible] X [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] stems of the different [illegible]

[illegible] according to the [illegible]

[illegible], 2, times [illegible],

and a plural [illegible], [illegible]

[illegible] a dual [illegible], [illegible]

[illegible]

Tām, a dual twice [illegible],

[illegible] adjective [illegible] [illegible]

[illegible] occur in the [illegible] of hári, of which there are 7 acc. and 5 pl.

[illegible] III. 1. 7*a, hari-vitas ! indrasya.

XX. 128. 5a; 6b. hárayas

XXI. 1. 24a, 30b; 43c; 3. 5a, hárayas étagvaya

VII. [illegible]*a. háritis indrasya

* Repetitions from the RV.

No. VI.

The Ebbitts Deed

[illegible] prepon-
[illegible] 129 to 21 - [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] the two Deeds.

[illegible]

adhvaryú, nom. II. 10. 3c = adhvaryú (+ pratipraśnī-[illegible])

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (Ṛg-Vid. 3 4. 1).

áhan = áhan (+ rātrī)

nom. I. 123. 7a; 185. 1d; III. 55. 3c; IV. 58. 1b;

[illegible]

[illegible]

uṣásā = uṣás (+ rātrī)

nom. III. 4. 5a; 4. 3a; V. 1. 4c;

uṣāsā, acc. III. 2m. 2b (Śāk. [illegible] I. 248. note).

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

See p. 146 n. for reasons for accepting [illegible] X. [illegible]

[illegible] (Astam +) Kaṇḍi

[illegible] f.; acc. vil. 7.22 m; 52.1 f.

Kaṇṭhyam. inch. st. 16.3 m.

[illegible]

[illegible]

[illegible] x's [illegible] Sen. Sq., in [illegible], M. 2, 35

[illegible]

[illegible]

[illegible]

V [illegible]; X. 28. 2 d; 162, 7 f; [illegible] (Sq).

X 10 5

X [illegible] 2 [illegible] Soma [illegible] ca.

X [illegible] 2 [illegible] [illegible] ca.

= [illegible] (+ [illegible]).

[illegible] 65, 2 d; X. 39, 2 f; acc. M. 0, 7 f; B. 33, 2 f.

[illegible]

[illegible]

[illegible] anomalous form: [illegible]

[illegible]

nom. I. 101. 13[d], 12 [illegible]

nom. III. 8. 1[c], a[illegible]

" I. 159. 2[c]; III. 7. 1[c]; X. 2. 7[d]; 55. 8[a], dyāvā[illegible]

" III. 54. 10[a]; X. 39. 5[b]; 150. 7[a], açvinā mātāpitarāv i[illegible]

acc. I. 20. 4[a]; 110. 8[d]; IV. 33. 3[a]; 34. 9[a]; 35. 5[a]; 36. 3[c]

[illegible]

" IV. [illegible]

" III. 3. 11[c]; X. 11. 6[a], agnés (dyāvāpṛthivī, Sāy.)

X. [illegible]

" [illegible] 33. 2[a]. [illegible]

(Sāy.)

pitarāu, nom. I. 121. 5[a] indrasya = dyāvāpṛthivyāu

" " X. 131. 5[a] açvinā mātāpitarāv i[illegible]

" acc. X. 85.14[d], " " "

[illegible]

pitros . gen. I. 85[c], 2[c], 3[c]; IX. 75.2[c]; X. 32.3[b], mātāpitros

" " I. 124.5[d] uṣasas = dyāvāpṛthivī

" " I. [illegible]

" " I. 160.3[a] śūnasya = "

" " I. 31.9[a]; 145.1[b]; III. 5.8[d]; 26.9[c]; VI. 7.5[c];

VII. 6.5[d]; X. 8.3[a], 6. [illegible] = dyāvāpṛthivī [illegible].

" X. 8.7[c] śrutasya

" loc. I. 31.4[c] agnes = agnī (Say).

" " IV. [illegible]

" " X. 31.19[c], agnī

" " [illegible]

" III. 7.1[c], " " preceded " " "

" III. 5.8[d] pitros " " " " " [illegible]

In VII. 53.2[a] pitarā (= dyāvāpṛthivī) takes the fem. adjective śūrvaje; in X. 65.8[a], where it has the s[illegible]

[illegible]rāma il takes the fem. adj. vīrvaśāvarī.

mātarā = mātṛ (= vīrtṛ)

nom. I. 140.3[b], agnis = a-cayī (Sāy.).

" III. 1.7[d], " = dyāvāpṛthivī (Sāy.).

" I. 142.7[a] pituṣ = nakṣatrāṇā [illegible]

" VIII. 99.6[b], [illegible] mātā hitarāṇ [illegible]

" X. [illegible]

" [illegible] VI [illegible]

acc. I. 122.4[d], [illegible] (a-vrate Sāy.).

" III. 5.7[a]; VII. 7.3[c]; X. 4.7[b] agnés = dyāvāpṛthivyau (Sāy.).

" I. 155.3[b]; 159.3[b]; III. 7.1[b]; IV. 22.4[c]; VI. 32.2[a]

IX. 9.3[a]; 68.4[a]; 70.6[a]; X. 120.7[c] - dyāvāpṛthivī

" V. 5.6[b], pitaraṇ, = dosām upāsaṇ ca ca 6[c],

" VI. 17.7[d]; IX. 102.7[b]; X. 59.8[b], pitaraṇ - [illegible]

" IX. [illegible]

" IX. 75.4[b]; 85.12[d], [illegible] = [illegible],

" X. 79.4[b]; 140.2[c], agnés = a-cayī (Sāy.).

mātarāu, acc. X. 115.1[b] agnes = dyāvāpṛthivyāv a-cayyāu [illegible]

[illegible] VII. 3.9c; VIII. 60.15a agnés = araṇī

[illegible]

In I. 140.3f, mātarā (agnés), meaning araṇī acc. to Sāy. et al., has the masc. adj. utā. In this and in the instances cited under hitarī [illegible]

mitra (+ varuṇa).

[illegible] mitra varuṇo in 2f, [illegible]

[illegible] X. 106.5a, mitrā stands in a comparison of the aśvinā. Sāyaṇa considers it an equivalent of mitrāvaruṇau, but it would seem impossible to take it as "friends".

[illegible] I. 31.17c, [illegible] RV, [illegible], and AV, 2.1.4, [illegible] Sāy. takes it as acc. pl. = mitrāṇi "friends".

acc. I. 14.3f, [illegible] Aradhaṭṭā [illegible]

[illegible]

[illegible] V. [illegible]

[illegible]

[illegible] = [illegible]

[illegible] [illegible]

[illegible] 9th and the remaining changes; in 7th the dual adjectives āsyajī and āsī- [illegible] in [illegible] [illegible]

[illegible]

acc. X. 14. 10th = [illegible] yāmasya.

[illegible] "[illegible]" p. 37.

[illegible]

XI [illegible]

[illegible]

[illegible] XII [illegible]

[illegible] XI [illegible]

[illegible]

[illegible] VIII [illegible]

[illegible] XI [illegible] X [illegible]

[illegible] X [illegible] XIV [illegible]

[illegible] VII [illegible] XI [illegible]

[illegible] XII [illegible]

[illegible]

[illegible] VI [illegible] XIV [illegible]

[illegible] XX [illegible]

[illegible]

[illegible] V [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

dankati acc. XIV. 2.. ^{b} = IN. X. 85. 32 ^{b}

XVIII [illegible]

[illegible]

XVIII. 1. 28 ^{a} = IN. X. 1. 1. 6 ^{a}

XVII. 2. 1 ^{b} = IN. X. 1. 5. 1 ^{b}

It was then remarked that the Critic dual is inferred not reversible, i.e. the implied form is not [illegible]. *Dhātu* and *vrātaiā* are the only exceptions. The [illegible]

VII.

[illegible]

[illegible] Vaigne (III. 16) considers this
[illegible] abandon [illegible] turned
[illegible] kinetic
member [illegible] the [illegible] it-
[illegible] of [illegible] the [illegible], [illegible]
[illegible] [illegible] as [illegible] kinematic.

[illegible]

4. The AV. knows only the form [illegible] -yā.

The doubly dualized dvandva is [illegible] through a transitional stage for which the [illegible]

[illegible]

[illegible] later language. The [illegible]

Disjunctive índrandvas.

RV.

[illegible] . [illegible] índrā

[illegible]

V. [illegible] índrā [illegible]

VI. [illegible] índrā [illegible]

[illegible] a índrā [illegible]

IV. [illegible] índrā nó vām varuṇā

[illegible] índrā [illegible] vāruṇā

[illegible] índrā [illegible] vāruṇā

[illegible] índrā [illegible] varuṇā

[illegible] e índrā [illegible] vāruṇā

[illegible] índrā [illegible] vāruṇā

X. 12. a [illegible]

I. 3 [illegible]

[illegible]. 43. 2[d] [illegible]

[illegible] 85. [illegible]; [illegible]

I. 185. 2[d]-8 dyāvā rakṣatam [illegible]

[illegible]

II. [illegible] [illegible]

V. 43. 2[d] [illegible]

VI. 11. 1[d] [illegible]

VIII. 97. 17[d] [illegible]

X. 33. 6 [illegible]

X. [illegible] dṛśāvā yāmi agnim [illegible]

X. 91. 5[c] dyāvā ca yāmi pṛth[illegible]

I. [illegible] dyāvā ca bhūmā

III. 1. 3[b] divāḥ sutāndhur januṣā pṛthivyāḥ

naktā

I. 73. [illegible] naktā ca cakrur uṣāsā

VI. [illegible] ā nāsilā barhiṣ sadatām uṣāsā

[illegible]

[illegible]

[illegible]

[illegible]

12. [illegible]

VII. [illegible]

[illegible]

illustrated by the genitive —

tokê tánaye, I. 177. 1c; VIII. 103. 7c.

dúvasráyoḥ purusántiyor IX. 50. 3c.

which are not even [illegible]

[illegible]

[illegible]

Váruṇayor, [illegible]

[illegible]

XV. [illegible] = Rl. X. 12.1[a]

[illegible] Inc. VI. 52.10[a]

[illegible] η

aśiṭemā, voc. I. 93. 2a, 3a, 4b, 5c; 7c, 9a, 12a; X. 19. 1

aṇiṭémā, acc. I. 93. 8a; X. 66. 7a.

*áṇṭācitrárātnā, acc. IV. 31. 8c

*índrānutsā, voc. V. 31. 7a.

índrāṇavatī, voc. II. 12. 3c; 13. 2. 6

índrāṇavatī, voc. III. 53. 8a

índrāṇīvatī, nom. VII. 35. 7c.

indrābhiṇasvati, voc. IV. 49. 1. 2. 3a, 4a, 6a.

índrābhṇavatī, acc. IV. 49. 3

*índrābrahmaṇaspati, voc. II. 24. 12c.

índrāvaruṇā, voc. III. 62. 1c, 2c, 3a; IV. 41. 1d; 42. 9, 10c; VI. 68. 4c, 6b, 8a; VII. 82. 2d, 9a, 10, 2d, 3b, 7b, 9d; 84. 1b, 4a; VIII. 59. 3a, 4c, 5c.

índrāvaruṇā, voc. I. 17. 3b; VI. 68. 10a, 11a; VII. 82. 1a, 3c, 4d, 5a, 7b; 83. 4a; VIII. 59. 1b, 2b, 6a, 7a.

índrāvaruṇā, voc. I. 17. 7a, 8a, 9b.

índrāvarṇau, voc. VI. 68. 6c; VII. 83. 8a; 85. 2c.

índrāvaraṇau, voc. VII. 83. 5a.

índrāváruṇā, nom. VII. 35. 1b; 82. 2b

indrāvárunā . acc. VI. 68. 3[b].

índrāvárunāu. nom. VI. 68. 1[c].

índrāvárunayos , gen. I 17. 1[a].

índrāviṣṇū, voc. I. 155. 2[b]; IV. 55. 4[c]

VI. 69. 3[a], 5[a], 6[a]; [illegible]

índrāviṣṇū, nom. VI. 69. 2[b]; X. 66. 4[b].

" acc. II. 2. 4[b]; VIII. 10. 2[d].

índrāsomā , voc. II. 30. 6[c]; VI. 72. 1[a], 2[a], 4[a], 5[a];

VII. 104. 1[a], 2[a], 3[a], 4[a], 5[a], 6[a], 7[c]

índrāsomāu, voc. VI. 72. 3[a]

índrāsómā , nom. VII. 35. 1[c].

uṣāsānáktā, nom. I. 122. 2[b]; II. 3. 5[b]; 3. 5[b]; III. 55. 3[b];

V. 41. 7[a]; VII. 2. 6[b]; X. 30. 1[a]; 70. 5[b]; 110. 6[b].

" acc. I. 152. 4[b].

* turváçāyádū, acc. IV. 30. 17[a].

dyávākṣāmā, voc. VIII. 18. 16[a].

dyávākṣāmā, nom. I. 12. 2[c]; 12. 1[c]; 140. 13[b].

III. 6. 8[c]; VI. 3. 2[a]; X. 30. 1[b].

dyāvāḥṛthivī, acc. I. 3. 8d; 89. 5c; 163. 5b; 185.

II. 32. 1a; II. 38. 3a; VII. 53. 1a; 53. 2c, 3.

III. 42. 2d; IX. 67. 10d; X. 67. 12d; 93. 1a, 3a.

dyāvāḥṛthivī, nom. I. 52. 14a; 151. 3a; 160. 1a;

III. 30. 4c; II. 54. 6c; 56. 1a; I. 5. 11d; VI. 18. 15a;

[illegible]

X. [illegible] 1a, 2a;

90. 10d; 82. 1d; 89. 6a; 92. 11a; 113. 1a; 147. 8b; 149. 2d.

" acc. I. 35. 9b; [illegible] 8c; [illegible] 2a; 45. 1c; [illegible]

II. 1. 15b; 2. 7c; III. 3. 1d; 25. 3a; 26. 8d; 32. 10c;

[illegible] d; IV. 14. 2c; 56. 3b; V. 7. 2d; 55. 7c; 63. 2d;

83. 8c; VI. 44. 2a; VII. 44. 1d; VIII. 22. 5c; 48. 3b;

[illegible] I. [illegible] X. [illegible]

[illegible] X. 3. 1b; 30. 2b.

dyāvāpṛthivī [illegible] X. 2. 4b.

dyāvāpṛthivīnāṁ, acc. X. 30. 7b; [illegible] 3b.

*dhiṣṇiyāsu, acc. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

mitāravinda. acc. I. 122. 6[a], 15[c]; [illegible]

[illegible]; 3. [illegible]

[illegible] 5. 14[a]; 62. 2[a] [illegible]

VI. [illegible]

61. 3[a], 6[b]; 62. 5[d]; 63. 5[d]; 64. 2[c], 7[c]; 65. 2[c], 3[c], 4[a];

VIII. [illegible]

[illegible] I. 2. 9[a]; 7. 9[c]; 111. 4[c]; III. 53. 7[b];

V. 63. 3[b]; VI. 67. 1[b]; VII. 33. 10[b]; VIII. 25. 4[a] X. 93. [illegible]

" acc. I. 23. 5[c]; 75. 5[a]; [illegible]

[illegible]; VI. 11. 1[c]; 19. 1[b]; VII. 41. 1[b]; [illegible]

VIII. 23. 30[b]; IX. 7. 8[a]; 97. 42[b]; 49; 108. 14[c];

X. 61. 17[c]; 64. 5[b]; 125. 1[c].

nutēvanuṣān, voc. I. 2. 8[a]; 122. 9[a], V. 41. 1[a];

nitávanuṣāu, nom. I. 167. 8[a]; VII. 35. 4[b]; X. 93. 6

[illegible]

[illegible]

*ṣúnāsīrāu, voc. IV. 57. 5[a],

sányāmāsā, nom. VIII. 97. 2[c]; X. 68. 10[d]; 92. 12[c]; 93. 5[b]

" acc. X. 64. 3[c]

sómāpūṣaṇā, voc. II. 40. 1[a], 3[a].

[illegible]

[illegible]

[illegible]

agnāviṣṇū, voc. VII. 29. 1[a], 2

ágnīṣomā, voc. I. 8. 2[d]; XVIII. 2. 53[a].

agnīṣómā nom. VI 93. 3[c];

a[illegible] , voc. VI. 57. 2[a].

a[illegible] , [illegible]

agnīṣómābhyām , dat. XII. 4. 26[a].

índrāpūṣaṇā , voc. VI. 3. 1[a].

índrāpūṣáṇā , nom. XIX. 10. 1[d].

índrāvaruṇā , voc. VII. 58. 1[a], 2[a].

índrāvárunā , nom. XIX. 10. 1[b].

[illegible] , [illegible]

índrāsómā , nom. XIX. 10. 1[c].

[illegible]ṣāsanáktā , nom. V. 12. 6[b], 27. 8[c]; VI. 3. 3[b].

[illegible]*

29. 5; III. 4. 5; 15. 2; 31. 4; IV. 6. 2; 26. 7; 30. 5; V. 12. 9; 23. 1; 24. 3; VI. 3. 2; 8. 3; 55. 1; 58. 1; 62. 1; 94. 3; VII. 20. 1; 82. 4, 5; 112. 1; VIII. 2. 14; 5. 3, 6, 18; 8, 21, 22; IX. 2. 20; 4. 10; X. 7. 35; 8. 39; XI. 3. 2; 7. 2; XIII. 1. 5, 6[2], 7, 37; 2, 26, 35; 3. 14; XIV. 1. 54; XIX. 10. 5; 14. 1; 15. 5; 20. 4; 49. 1; 58. 3.

*

dyāvāpṛthivī, voc. II. 12.5; 16.2; [illegible]

mitrāvāpṛthivī, voc. II. 29.4; III. 22.4; 26.1; VI. 40.1

dyāvāpṛthivībhyām, V. 9.7; VII. 102.1; XI. 3.38; XIX. 17.5;

[illegible] VI. 58.2; XVI. 8.28.

(In VIII. 9.5[d] we have the unique plural [illegible])

dyāvāpṛthivīnāṁ voc. XVIII. [illegible]

[illegible], voc. IV. 28.1[a]; VIII. 2.7[c]; [illegible]

[illegible] X. [illegible]; XII. 3.2[a].

acc. III. [illegible]; V. [illegible]

mitrāvaruṇā voc. IV. [illegible]

mitrāvaruṇā voc. VI. 97.2[a]; IX. 10.23[b]; XIX. 11.6[a].

mitrāvárunau, nom. V. 24.5[a]; 25.4[a]; VI. 89.3[a];

132.5[a]; XIII. 1.20[b]; XVI. 4.7; XIX. 10.4[b].

" acc. IV. 29.7.

mítrāvaruṇau voc. IV. 29.6[a]; XIII. 1.31[b].

mitrāvaruṇau, voc. I. 20.2[c]; III. 20.5[a]; IV. 29.1[a]; VI. 33.3;

mitrāvárunayos, gen. X. 5.11[a]; XI. 3.44[d]; XII. 8.20[a].

sómārudrā, voc. VII. 42.1[a], 2[a].

sómārudrāu, nc. V. 6. 5c, 6c, 7c.

Of the forms that by the single accent indicate the transition towards the dvandva nóvce mention are completely found,

[illegible]

[illegible] [illegible]

*vātāparjanyā, nom. X. [illegible]

sūryācandramásāu nom. V. 51. 15. b

" acc. X. 190. 3 a

somāpūṣábhyām, inst. II. 40. 2 d.

AV.

*bhavārudrāú, nom. XI. 2. 14 a.

bhavāçarvāú, nom. X. 1. 23 a; XII. 4. 17 c

" acc. IV. 28. 7 c; XI. 6. 9 c.

[illegible]tāparjanyā, nom. X. 4. 16 c.

[illegible]

stuyāmāsāyā, nom. [illegible] 2.5[b] X. 3.2[b]

" acc. XI. 6.5[b]

Stuyāmāsāyā [illegible] 2.5[b]

" [illegible]

stuyāmāsāyā, loc. III. 29.5[d]

The vocative of these words naturally [illegible] [illegible] as they are given in the paper [illegible]

Of the dravya in its final state with a single accent and an [illegible] [illegible] as [illegible] in analogy, we have the following instances.

R.V.

indrantāyā, vc. I. 2.4[a]; 13.5[c]; III. 4.3[b]; IV. 46.3[b], 4[b], 5[c], 6[c], 7[c], 47.4[d]; VII. 90.5[c], 5[c]; 91.2[c], 4[d], 5[b], 6[b].

indrāvaṇī, nom. X. 60. 9[a]

" [illegible] III. [illegible] 23. 2[b], 3[a]; 139. 1[c]; VII. 90. 7[b];

[illegible] X. [illegible]

indrāgnī. voc. I. 21. 5[b], 6[c]; 109. 1[b], 2[d], 4[b]; III. 12.

1[a], 2[a], 5[c], 6–9[a]; V. 27. 6[a]; VI. 59. 1[d], 7[a], 10[a]

60. 8[c], 9[c], 15[a]; VII. 94. 1[b]–3[b], 7[a], 8[c], 9[c]; VIII. 38. 1[c]–9[c]

[illegible] X. [illegible]

109. 5[a], 6[d], 7[b], 8[b]; [illegible] 4[a]; X. [illegible] 6[d]

[illegible], nom. I. 2. 4[c]; VII. 35. 1[a]; X. [illegible]

" acc. I. 2. 1[a], 2[b], 3[b]; 39. 9[a]; III. 2. 4[c];

[illegible] X. [illegible]

indrāṇībhyām dat. I. 109. 3[c]; VII. 40. 5[b], 2[a]; X. 116. 9[a];

" inst. X. 128. 9[b].

indrāṇyau, gen. VIII. 38. 10[b]; 40. 8[c].

Whitney adds here also the following

[illegible]

the double dual is practically restored.

indrāṇyau voc. V. 86. 1[a]; VI. 59. 2[b], 6[a], 8[a], 9[a]; 60. 7[a];

VII. 93. 1[b], 4[c]; VIII. 40. 1[a].

indrāgnī, voc. VI. 60. 13a.

indrāgnī, nom. VI. 60. 4c; VII. 40. 5c; X. 65. 2a.

" acc. V. 86. 4b; I. 60. 5b; VII. 93. 3d. 94. 5b.

indrāgnibhyām, dat. V. 86. 6a.

[illegible] Indra [illegible] Agni [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

kṣāmābhyām, inst. X. 85. [illegible]a; 114. 6d.

kārjanyavātā, voc. VI. 49. 6a.

*viśvāmitrajamadagnī, voc. X. 167. 4d.

*śāśanāśaśane, acc. X. 90. 4d.

*satyānṛte, acc. VII. 49. 3b.

AV.

*akṣujālābhyām, inst. VIII. 8. 18c.

*[illegible], [illegible] inst. [illegible].

*arkāśvamedhau, [illegible] XI. 7. 7c.

ahorātre, nom. X. 7. 6b; 8. 23c; XI. 5. 20b; 6. 7b; 7. 14d; XII. 1. 36d, 52b; XIII. 2. 32c; XV. 6. 6; 18. 4.

" acc. XI. 6. 5a; XII. 1. 9b; 2. 49a; XIII. 2. 5d.

ahorātrābhyām, inst. XIII. 2. 4[illegible].

[illegible] 3[illegible] [illegible] XX [illegible] 7[illegible].

ahorātráyor, gen. XV. [illegible] 6; XVI. 8. 2. c

[illegible]

IV. 35. 4c ahorātrā; XIII. 3. 8a ahorātráir.

*ādānasaindānābhyām, inst. XI 9. 3b.

*indravāyū, acc. III 20. 6a

indrāgnī, nom. I. 35. 4c; III. 3. 5c; V. 7. 6b;

VI. 104. 3a; 132. 4a; VIII. 1. 2d, 16d; 2. 21c; IX 2. 9a

3. 9c; X. 1. 2c; XI 8. 5c; XV 3. 7a; XX [illegible] 2c; 20. 6b.

" acc. IV. 30. 1d.

indrāgnibhyām, inst. V. 3. 10b.

indrāgnyós, gen. IX. 1. 12c; XVI 8. 24.

indrāgnī, voc. XIII. 1. 3c

indrāgnī voc. III 11. 1d; IX. 1. 12c.

*uchocanapraçocanau, nom. VII. 95. 1c

[illegible]ocanapramocané, acc. V 30. 2c–4c.

*śāmābhyām, inst. XIV. 1. 11a.

*[illegible]

*[illegible]

*hitāhutrāi, acc. VI. 12.2[d].

hrāvāhānāi, nom. VII. 53.2[b]; X 7.3[a];

XI. 4.13[a]; 7.25[a]; 8.4[a], 26[a].

" acc. V. 10.8[a]; VII 2.1[a]; XI. 5.27[c];

XVI. 7.[c]

[illegible] hānāu, voc. III. 5.[a]; XVI. 7.5[b].

hrāvāhānāu voc. III. 11.5[a], 6[a]; VII. 53.5[a].

hrāvāhānābhiāni, ins. I. 28.7[d].

*bodhahrātbodhāi nom. V. 30.1[a].

*brahmarāja[illegible] f. v. dat. XIX. 32.8.

*ādhacarre, nom. I. 1.5[d].

[illegible]dāvāi, nom. II. 8.[illegible]; 2.[c].

vrīhiyavāi, nom. I. 2.18[a]; XI. 4.[illegible]

XX

[illegible] X

*[illegible]

*padhravirdhāni, nom. XII. 1.38[a].

in the Atharva Veda is noteworthy as
indication of the freedom with which the
[illegible]

Vita.

Samuel Grant Clipland was born in Camden, New Jersey, in 1869 and began teaching in the public schools of that state at the age of sixteen. The next year he became Principal of both a day and a night school at Williamstown, N. J. Here he remained until he entered the Phillips Academy, Exeter, N. H. in 1884.

In 1887 he entered Princeton University, from which he was graduated in 1891 with the highest honors awarded by the University and with the unique record of having led his class during each of the four years of its course. He was the first recipient of the Senior Fellowship, the Dickinson Essay, the Thomas B. Stockwaker, the Junior Fellowship and various minor honors. He "Special Honors" in Classics and English, and was awarded upon graduation

the Oriental Scholarships in the University comprised the Western region [illegible]

In 1891 he was elected to the Professorship in Parsons College, Iowa; in 1895, to the newly created Instructorship in Greek and Latin in the Phillips Exeter Academy, in [illegible] he [illegible] entered upon the duties of the [illegible] in Jefferson College Pa.

at the Chicago University, pursuing graduate courses, chiefly in Sanskrit, Greek, Latin, Comparative Philology, Hebrew, Old Testament, Biblical and Rabbinical Theology, under Professors [illegible]

for trained instruction and scholarly inspi-

their instruction in its content and in the rich personality of its presentation

During both years he was attended